UNITAS

Ecclesia "Clamat ad omnes ut revertantur et inserantur."—St. Augustine

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The Return of the Octave

THE January Octave (18-25,) dedicated to prayer for the reunion of Christians, becomes more renowned with each passing year. Centers in which it is celebrated are more numerous, and often, too, the celebration is more solemn and significant. In other words, the number of Catholics interested in the problem of reunion is swelling. And in this way they are responding to the desire expressed by the Holy Office in its instruction of December, 1950.

After having reminded the Ordinaries that this great work of the reunion of all Christians in the one Faith and only Church is becoming each day a more important part of their pastoral activity, the instruction concluded: "All the faithful, and above all, priests and religious, should be exhorted and aroused to promote this great cause by their prayers and sacrifices." (AAS xxxii 1950 p. 142.)

In order to maintain and add to the fervor of our zeal for union, let us review the reasons upon which we base it:

Let us look first in the direction of our separated brethren. The very existence of the World Council, which they have created and which has for its object the work of union among Christians, bears witness to their own desire for unity. Certainly they are and remain divided, not only from us, but even among themselves. Yet great numbers of them are troubled by a desire to be united both among themselves and with us, in order to realize the ideal of that one Church that would contain all those who adore Jesus Christ. It cannot be said that such a state of soul remains without any effect. In nearly all countries one sees among Protestants, who constitute a very large majority of the World Council, certain exchanges which indicate that they are beginning to agree on liturgy, devotions, and even the doctrines of Catholicism. Certain Calvinists have told me that they would refoster devotion to the Blessed Virgin; some Lutherans are again regarding the Mass as a sacrifice; the notion of a sacrament and the idea of tradition are making real progress among them. Many of them will pray with us from the feast of St. Peter's Chair at Rome to the feast of the Conversion of St. Paul. They will be praying for unity. All of this for the most part is something new. Is it conceivable that such a movement, with all the momentum which it has gathered during the past few decades, can leave us indifferent? Should we not rather stir ourselves up to encourage, enlighten, and aid in every way those who are feeling their way toward that Church in which we live and which their forefathers lost so many centuries ago?

When one considers the situation of the dissident Christians, one feels it an obligation to help them. Those who are under the yoke of Moscow no doubt actually find their religion tolerated, but how precarious is that tolerance, so limited and often so humiliating. And what peril there is to the faith of all in such a scandalously atheistic atmosphere! The world born of the Reformation inspires us with different sentiments. Towards those who are closer to us, such as the Anglo-Catholics of England and elsewhere, we feel an affection that is mixed with wonder and sadness. We love them because of their love for Christ; yet we cannot understand why they do not come over to us completely. As for the Protestants, more properly so called, we know that one party of Lutherans and Calvinists are religious and practicing, but it saddens us to see how many truths they fail to acknowledge;

and what is more, we view with actual fright the ravages which indifferentism and rationalism are making among so many others. With all, we would share the fulness of the treasures kept by the Holy Roman Church.

As long as division endures, the dissident Christians are led by the logic of the situation to become often our adversaries. They constitute a great obstacle to our missionary expansion, by bringing over into the pagan world the divisions of our Christian lands. One cannot love the missions without deploring at the same time the mutual rivalries which Christians of different confessions manifest before surprised and confused infidels. To work for the unity of Christians is perhaps the greatest service one can render to the missions. Even in the countries which have preserved the ancient faith, the propaganda which certain Protestant denominations spread among the Catholic population is not only a cause of trouble and irritation, but it can only ally itself to the causes of indifferentism and dechristianization.

On the evening of the Last Supper, Jesus saw in the passing of the centuries the separation which would come. He prayed that those who would believe in His divinity and in His mission might remain united with one another. To that prayer we owe the unity of Faith, Hierarchy and Worship which we enjoy in the Catholic Church. Upon that prayer, too, we base our confidence that those, whose forefathers dissolved unoin and thus lost unity for themselves and their descendants, will hear again the voice of the Good Shepherd, who calls them to unity, and will wish to be made but one with all those who adore the Lord Jesus.

It is fitting then that each one question himself and see if he is giving to so important a cause as the reunion of all Christians the place it deserves in his activities, his prayers, and his sacrifices. THE EDITOR

The Conclusions Reached by the Conference at Lund

THE Conference of the Commission on Faith and Order met this past summer at Lund, Sweden, from the 18th to the 29th of August. Over 320 delegates and observers from 40 countries were present for this important meeting. For the occasion, the Apostolic Vicar of Sweden, Monsignor Mueller, appointed four official observers whose names have already been cited: Monsignor Assarson, Fr. de Pailleret, O.P., Fr. Gerlach, S.J., and Fr. Doyle. By coincidence, German Catholics were assembled in Berlin at the same time for their 75th Congress and showed their interest in the Conference of Lund by cabling their fraternal good wishes.

In the pages of UNITAS we have always emphasized the importance of the Faith and Order Commission whose members have maintained their concern for the integrity of doctrine within the inner workings of the World Council. Leaving to others the task of presenting a report of the Conference to our readers, I would like here to give an evaluation of its conclusions such as they are to be found in the introduction to the official report. Altogether, there are five of them.

* * * *

With reference to the first conclusion, those assembled at Lund did not deny the diversity existing among them in matters of faith and worship. Such variation was well-known to them, having been frankly and clearly acknowledged in the preparatory drafts for the Conference. (Cf. UNITAS 1952, nos. 1 and 2.) They could scarcely have hoped to resolve it during the ten day period of their reunion; indeed, they were not expected to do so. They were, instead, to study ways and means of realizing a greater unity; and they were able, in truth, to express their desire for unity which has spurred them on and which has revealed itself in the unitive efforts which have been attempted in various places by the different denominations. The question now remains—how will they be able to make progress towards that haven of unity?

The answer to this question is to be found in the second conclusion which seems to me deserving of particular attention. The delegates at Lund have expressed their understanding that they will not attain unity by a comparison of their concepts and traditions, but rather by uniting themselves more intimately with Christ. By being one in Christ, they will be united among themselves. This seems to me a very profound view of things. It is in fact impossible to achieve unity if one gives preference to diversities to which he is attached, or if one places too much importance on origins of which he is proud, especially when these have been the very cause of division.

On the contrary, the point of departure must be what is had in common, and differences should be treated with the greatest objectivity. In fact, the latter are either valuable in themselves, and as such worthy of assimilation; or else, they are erroneous and therefore to be rejected. It is precisely there that the difficulty lies. But if one is solicitious about Christ, if he loves and adores Him, if he desires His will, whatever it may be—then little by little, such an individual will understand better what is acceptable to Christ and what is not. To those who love Him, Christ sends His Holy Spirit; He is even sent that they may have that love. With the Spirit there come light and strength. Thus, one cannot help but advance in the true doctrine of Christ.

This doctrine is but one, and it brings together as one all those who discover it.

A Catholic can give only approval to this procedure: that every Christian may seek to grow in union with Christ; for then he will grow in union with the true Church of Christ. Words of praise are likewise in order for those apostles of unity who seek to promote among Christians of all denominations that Christian life which centers about the love and imitation of Christ. These promoters have confidence that this spiritual progress, already quite precious in itself, will ultimately arrive at a clear recognition of the truth. Is not this, indeed, the very thing that Jesus, Himself, has in mind in His prayer at the Last Supper? It is in Him that those who believe in Him will be one. In acknowledging and loving Him as the Word Incarnate, they will not fail to be one with each other. The divine life which the Son receives from His Father will be communicated through the mediation of His humanity to His faithful followers and will reveal to them all truth. It will reveal to all the very same things, and thus all will be perfected in unity.

The third conclusion expresses quite well the idea which we believe to be that of several leaders of the World Council of Churches. On the one hand they recognize that there exists a profound divergence among the various denominations; but on the other, they believe that a certain unity has been realized over and above the persistent diversity. This is why they have encouraged the groups represented to manifest that unity and to permit among themselves only those differences which are of grave import. In particular, they have warned these communions to guard against those separations caused by differences of nationality, of race, or of language. Nevertheless, in our opinion there would be danger here of considering as a genuine unity something fashioned after the mode of the World Council; for it must not be forgotten that at stake is a question of religious unity, that of faith, of worship, and of jurisdiction. To associate with one another, to pray together, to agree upon very general principals—all that is doubtless a certain form of unity, but it is not that of faith, of worship, or of jurisdiction. If there has been agreement on one special point, the divinity—or more vaguely—the Lordship of Christ, it is a welcome fact, but certainly not enough to constitute one sole faith, even when this basic point would be understood by all in the same way.

You all confess that Christ is God, and it is an avowal which makes us rejoice; but if that done, you interpret His words and His institutions, and, in brief, His Church in different ways, the unity which you possess is not that of the Church. It can at most create an atmosphere favorable to the quest of real unity. It is difficult, too, to comprehend just what is meant by the obedience to unity which was stressed at Lund. This could not be a submission to the wishes of the World Council, which does not claim any doctrinal authority. Could it be, then, the decision to preserve faithfully those doctrines upon which all are agreed at the present time? But still, doctrinal agreement is not of itself a guarantee of infallibility; it is not that for anyone, and most especially it could not be so for those who approve the disruption of unity in the XVI century.

There follows next an exhortation to love, to seek out, and protect religious unity. And that, in fact, for the time being is the only real result that ecumenical conferences can achieve. We are fully aware that that is already a very valuable thing. But how can a single gospel be preached, or how can the unity of the Church be manifested—as the following conclusion urges—

when people interpret the gospel in different ways, and when they do not constitute one single Church? Can one give what he does not already possess?

The fifth and last conclusion is the exhortation to recognize and to feel the responsibility incumbent upon Christians in the light of that unity willed by Christ. Catholics do indeed accept that responsibility which they would incur if they were not already striving by prayer, by charity, and by every opportune means to share with all Christians, and even with all men, the unity which they owe to the prayer of Christ. Upon them also falls the obligation of recognizing the signs of the times and of understanding them. The conclusions of Lund are one of these signs; and this is why we have sought, however briefly, to interpret them.

* * * *

The Conference at Lund did not, of course, terminate the activity of the Commission on Faith and Order. The latter will henceforth be composed of eighty members elected by the World Council of Churches, and will meet every three years. A committee restricted to 22 members, chosen from among them, will come together each year. Among other tasks, the Commission will have that of studying the theological consequences of the ecumenical movement. On our part, we can only wish the members of the Commission an endeavor made fruitful by the grace of the Holy Spirit.

CHARLES BOYER, S.J.

A Brief History of the Chair of Unity Octave

This past year of 1952 marked the 44th celebration of the Chair of Unity Octave and the 43rd anniversary of the entry of the Anglican Society of the Atonement into the Catholic Church.

About a year ago, on December 21st, 1951, this same society had the joy of receiving its laudatory Decree and the approval of its Constitutions from the Holy See. There is no doubt that Father Paul Wattson and his Society lost nothing in submitting themselves to the authority of the Pope; they have safeguarded their mystical heritage, they have become strengthened, enriched and broader in scope. The Octave, introduced by them, has ceased to be local and purely Anglican: it has become universal. Various Popes have blessed it, encouraged it and granted it indulgences. All nations, dioceses and rites have adopted it, and vied with each other in its observance.

In 1902, Longmans & Co. published a book entitled *England and the Holy See,* with a preface by Viscount Halifax. The author of this book was an Anglican curate, Spencer Jones, rector of the parish of Moreton-in-the-Marsh, in the County of Oxford. Spencer Jones clearly demonstrated the need to put the Church of England back on the plane from whence it had fallen after the XVI century. At the same time, on the other side of the Atlantic, another clergyman was defending the same cause. I refer to the Anglican minister, Lewis Thomas Wattson, who, in religion, took the name of Father Paul James Francis Wattson, Founder and Superior General of the Society of the Atonement. Pioneers in the same ideal, these two men of God lost no time in corresponding and collaborating in the editing of a work entitled *The Prince of the Apostles.* Although separated from the Church, they worked with magnificent conviction, with untiring courage and perseverance towards the reuniting of Christians.

Towards the end of 1907, Spencer Jones suggested to Wattson that one day a year be set aside for preaching and praying for this Unity. The solemn feast day of St. Peter and St. Paul seemed to him to be the most suitable for this purpose.

This suggestion at once began to germinate in the ardent and practical mind of Wattson. But in his opinion, one day alone every year was not enough. Was not Christian reconciliation the richest of all works of great consequence? Was it not the task which, more than any other, would facilitate and quicken the conversion of pagans? Was it not the task most desired by Christ—that which would open the eyes of the world to the argument of the most irresistable of all beliefs: "That they may also be one in Us, so that the world may believe that You have sent Me?" And, in consequence, that most dreaded by Satan, that most guaranteed to thwart him? Most certainly one day alone would not be sufficient to think and prepare for such a goal. At least eight days should be consecrated to it! And this is how Fr. Paul invented the plan of the Octave which we celebrate, for he is the inventor of it in the same way as Marie-Pauline Jaricot is the inventor of the Plan for the Propagation of the Faith. Father Paul also chose the annual dates on which the Octave should fall, and one must agree that it is a most happy solution to begin the Octve on the feast of St. Peter's Chair at Rome and to conclude it on the Feast of the Conversion of St. Paul. He also formulated the intentions, which are on the one part as extensive as the zeal of the Universal

Shepherd, and on the other general enough to avoid any particular interpretation. Father Paul also proposed the prayers, the evangelical aim, Biblical verses and prayers, which have never changed and which have received pontifical approval.

January 1908: *The First Celebration of the Octave*

In the autumn of 1907, Father Paul sent out a summons in his bulletin *The Lamp*. A number of English and American clergymen imitated him in their churches, as did many Catholics. Cardinal William O'Connell, Archbishop of Boston, was the first to reply to his invitation. Such magazines as the *New York Freeman's Journal* and *Ave Maria*, supported him. The latter commented:

> "We hope that all Catholics who sympathize with the Anglican heirs of Newman—and what real Catholic does not—will offer sincere prayers that the movement organized by Father Paul may abound with blessings."

The intention of the Octave in the spirit of him who conceived it was that prayers should be said for the mass accession to the Fold of Peter of the Anglican community. Contrary to expectation, divine response in this instance did not show itself in mass conversion but rather in individual ones. During 1908 there were a whole series, of which 20 were clergymen of the Episcopal Church. Some belonged to the Order of the Holy Saviour. Sixteen of these clergymen were ordained priests. It is estimated that a total of several thousand persons associated themselves with the first celebrations.

January 1909: *Second Celebration*

This was better prepared, more consistent than the previous one. Two Catholic bishops asked their diocesans to take part.

It was then that Father Paul realized more fully the paradox of his position. The recent conversions had demonstrated that the day one is won over to Catholic principles, it is almost impossible not to join Rome. To frequent the sacraments which one believes invalid, to sadly contemplate the only fold with a strong desire to enter, and to languish indefinitely at the door, is an unbearable and painful situation, and therefore essentially transitory. On March 5th, 1909, Father Paul had a short audience with Cardinal Gibbons, who told him: "You are in good faith. Be patient: follow the lead and guidance of the Holy Spirit."

He also consulted his own Anglican Ordinary, Dr. Frederick Joseph Kinsman, Bishop of Delaware, a profound believer and perfect gentleman, who became a Catholic 10 years later, in 1919, and wrote of his conversion in a book entitled *Salve Mater*. Dr. Kinsman gave his reply on July 5th, 1909. What he said was, briefly:

> "My advice is that you make a choice between the two Churches. Either give up belief in the Papacy and in the dogmas and remain in the Anglican Church, or cease to believe in Anglican orders, make unqualified submission to the Latin Church and be a good Roman Catholic. I have no hesitation in saying that if I were in your position, I should choose the latter alternative."

Thus it was that Father Paul was led to consider his attraction to Roman

obedience and that of the two branches of the Society of the Atonement, the Friars and Sisters, and how this might be accomplished at that moment, without shocking the whole Anglican Church. On April 13th, 1909, he was received with great goodwill at Washington by the Apostolic Delegate, Mons. Diomede Falconio, a Friar Minor. To the representative of the Holy Father he recounted his singular spiritual odyssey. Now it was no longer a question of him alone finding a place in Peter's boat: he asked to be admitted, together with his religious sons and daughters.

Mons. Falconio listened with visible emotion. The request addressed to him was outside his competence, but he would willingly present it to the Holy See, and would support it in an enclosed letter. Upon the Delegate's advice, Father Paul wrote out a petition, dated August 19th, 1909, in which he asked for the admission to the Fold of Peter of the Soceity of the Atonement, as a Society, the confirmation of the name of the Society, of its missionary apostolate of Christian Atonement, the recognition of its members as Tertiaries of St. Francis, etc.

Five days later, August 24th, 1909, Mons. Falconio announced that this prophetic plea, containing the future of the Society of the Atonement, had left for Rome.

At Rome, when Cardinal Merry de Val gained knowledge of this message, he showed it to the Pope. Pius X read it carefully: then he looked at his Secretary in a way which signified: "What do you think?".

Merry de Val had a decisive answer: "Your Holiness, let them enter!"

Pius X approved: "Yes, let them enter!"

So instructions were sent to America to Mons. Falconio, granting the mass admission to the Church of the Friars and Sisters of the Society of the Atonement. Father Paul was allowed a priest of his choice to begin the Catholic initiation of his religious family. Mons. C. G. Keeffe acquitted himself wonderfully in this work.

Finally, on the morning of October 30th, 1909, the Friars and Sisters of the Society of the Atonement, and their lay associates, were present at a Mass celebrated by Mons. Conroy in the Chapel of the Convent of Our Lady of the Angels. They were 17, who made their profession of faith before the personal representative of Mons. Farley, Archbishop of New York.

* * * *

On November 14th, 1909, the ultra-conservative newspaper, *The New York Times* underlined the character of unprecedented passing-over of a complete body to the authority of Rome. Such miracles are due to the unlimited power of common prayer, organized, multiplied and made unanimous by the Octave of Prayer.

Mass Christian unity can be realized; the price which must be paid is to use mass prayer to the maximum.

David Lathoud, A. A.

The Catholic Church and Russia

The author of the following article spent many years in the diplomatic service of imperial Russia before the Communist Revolution broke out in 1917. *A convert to the faith, he was ordained a priest in Rome a number of years ago, later joining the Society of Jesus. At the present time he is a member of the Center of Contemporary Russian Studies at Fordham University in New York.*

We have been accustomed in representing these two powers in open contrast, as two great forces in decided opposition. It would be a cause for amazement, then, to see them united, mutually aiding one another, and collaborating in a common purpose. We know that the reason for this state of affairs lies in historical causes which reach down into the depths of the centuries, almost to the era of St. Vladimir and the Baptism of Russia in 988. As a matter of fact, 70 years had hardly elapsed since that event when there occurred that break between Rome and Constantinople which has endured to this day.

It has been often remarked that this breach would have taken place without the participation of Russia which would have resigned herself to it without wishing it, if not without knowing of it. This may be perfectly true, but the break came about nevertheless, and its consequences have been painful for both sides. The question still arises whether this separation affected Russia immediately. It is a problem which continues to be discussed pro and con. Historians of the past were inclined to answer in the affirmative; but modern scholars, notably N.A. Baumgarten and Baron M.A. Taube, have brought into light facts which tend to prove that the breach between East and West overtook Russia gradually and with delay. We can see reflections of this latter theory, moreover, in the letter which His Holiness addressed to the peoples of Russia on July 7th of this year.

As is often the case in discussions of this kind, both parties have reasons in their favor. However, I would advise a certain caution against the over-categorical statements of modern scholars. Otherwise one would run the risk of falling into the error of those who in blind self-assurance are astonished at the indifference shown towards the First Crusade (1096-99) by a Russia which, according to them, would not have at that time broken off relations with Rome!

In 1106-1107, soon after this crusade, the Russian hegumen, Daniel had visited the Holy Land which was then occupied by the crusaders and had enjoyed their protection. And yet in spite of that, in reading the account of his pilgrimage, one is struck by his coldness towards Catholics, his unwillingness to associate with them, and his indifference to their success. It would be difficult not to see in this a beginning of mistrust.

This attitude of suspicion did not diminish with the passing of time. Quite to the contrary, it grew stronger and stronger, thanks to the influence of certain events. It increased especially at the beginning of the XIII century when during the 4th Crusade, in 1204, the crusaders in the face of papal protestations siezed and sacked Constantinople and gave themselves over to shameful sacrileges and profanations. This sentiment spread quickly through the Russian people, when less than 30 years later, first the Swedes (1240) and then the Livonians (1242) attempted to profit from the disastrous Tar-

tar invasion of Russia by dealing their reeling neighbor a *coup de grace.* This blow, however, was parried and the Russian soil defended by Prince Alexander Nevsky, veneration for whom is so deeply rooted in Russian hearts that it would be very difficult for his detractors to obliterate it. This same sentiment of distrust had not diminished when, in the following century, the southern lands of Russia, so thoroughly devastated by the Tartars, together with Kiev, mother of Russian cities, were siezed by Lithuania, an ally of Poland.

It is known that the Union of Florence (1439) was rejected by Moscow by a natural consequence of the same misgivings augmented by the ignorance and probably by the poor preparation of the whole affair which, to make matters worse, was handled by a legate poorly acquainted with Russian affairs.

The marriage of John III with Sophie Paleologue, niece of the last Emperor of Byzantium (1469,) which took place at the Vatican, and the mediation of the Holy See between Poland and Moscow during the time of Czar John IV the Terrible (1581) did not succeed either in overcoming this lack of trust. The latter increased perceptibly at the beginning of the XVII century, during the interregnum (1610-13,) when the Cremlin was taken by the Poles who repeated there what the crusaders had done in Constantinople. This time the country was saved by the patriotism of its people whose resistance against the Catholic enemy was organized by the dissident clergy and the monks of Troizko-Serguievo. Two hundred years later the Cremlin was once more in enemy hands, the invaders on this occasion being the soldiers of Napoleon I in the year 1812; and again its sanctuaries were profaned.

All this took place in the north of Russia. As for the southern areas, the situation was even worse. A ceaseless struggle was taking place there between Catholics and dissidents, between the "Polish faith," or the "faith of the nobles," and the "Russian faith," or the "faith of the serfs," which leaned for support on the "fraternities" and the Cossacks. Interminable revolts on the part of the Cossacks, which in reality constituted a religious war, had brought devastation to once powerful Poland and had led to its partition. And here again it was religious motives which furnished the powerful partisans with the pretext of intervening in Polish affairs.

As evidence of these struggles, there is a proverb in the south which says "No one has done us more harm than the Pope of Rome and the Khan of Crimea," the words in Russian, "Papa Rimsky" and "Khan Krimsky" being made to rhyme with each other. There are other traces, too. For example, in the old editions of the best dictionary in the Russian language by Vladimir Dahl one can find under the explanation of the word "Catholic" the remark: "an insulting term used in the south of Russia."

After the partition of Poland, religious questions continued to be intertwined with political issues and infested with them. The Lithuanian-Polish rulers strove as before to impose Polish customs on a non-Polish population, and in this their principal instrument was the Church. To counteract this policy, there was a movement organized later which had for its objective to undo the Polish influence in the "kosciol" (the Church in Poland.) Neither the above-mentioned struggle nor the two subsequent Polish revolts of 1831 and of 1863 helped to ameliorate the situation.

In Poland, the priests—and this is to their credit—always sided with the people, and had indeed been inseparable from them. It is scarcely to be wondered at, therefore, that the Catholic clergy should have taken part in those revolts. But when the Russians saw the representatives of the Catholic

Church side by side with their enemies on the field, they drew their own conclusions.

After the second revolt, official connections between the Holy See and Russia had been disrupted, and it is to the diplomatic ability of Pope Leo XIII that we owe their re-establishment after a lapse of 28 years. From the end of the 19th century (1893) to the beginning of the 20th Russia was therefore once again represented at the Vatican with all the prerogatives of a great power.

It seemed then, at the turn of the century, that the good will on the part of both sides would at last make possible the disappearance of secular misunderstanding and that this would be replaced by an enduring accord to the great advantage of all. Hopes ran high that the Catholic Church would at long last occupy that place in Russian life which was its due. This happy moment came to the fore after the imperial decree on freedom of conscience was proclaimed on April 17, 1905, after the subsiding of the disturbances which followed it, and after the formation of the Council of State (Duma) along progressive and constructive lines. But alas, it was not to be long before another terrible war broke out.

Almost all the representatives and the Emperor, himself, declared themselves in favor of a complete revision of existing laws and dispositions concerning the Catholic Church in the spirit of the imperial manifesto. The greater part of the Duma and of public opinion were in complete accord with this attitude, and preparations were at once begun for this revision and for discussions with the Holy See. At the Vatican, negotiations with the Russian government were in the hands of an extremely gifted young diplomat, Monsignor Pacelli. Everything seemed to point to a great success, but at the last moment these diplomatic efforts ran aground, first of all by reason of the outbreak of the World War and then because of the ensuing revolution.

I had been summoned from Rome and at the beginning of 1914 was working in St. Petersburgh for the subsidiary commission of Foreign Affairs. My discouragement was great, indeed, when Mr. Sazonow, then Minister of Foreign Affairs, declared to me one day his deep regret that the Commission for Catholic Affairs would have to adjourn in view of the fact that the menacing clouds on the political horizon compelled the deputies to concentrate all their attention on another extraordinary commission, that of National Defense. In consequence of this, he proposed that I should return to Rome and promised that he would recall me to St. Petersburgh as soon as the situation cleared. A few months later the World War was well under way.

Once the war was over, a new and independent Poland was born, but with it came a reopening of ancient wounds which at times even went beyond the excesses of former years. I am referring here to the destruction by fire and dynamite of 120 dissident churches at one time by the government of Colonel Beck. A good number of these churches had been in existence for several centuries. In a statement of almost unbelievable impudence, the government had the effrontery of declaring to the people that it had done this in obedience to the will of the Pope!

We are, unfortunately, in the habit of forgetting similar occurrences; but our separated brethren, on the other hand, continually recall them and make them a regular topic in their conversations and in their publications. Evidently,

men have shorter memories for the insults they have committed against others and more retentive ones for those which they have received.

But let us end our consideration of the past and turn our attention to the present day.

II

What was the position assumed by the Catholic Church in confronting the fact of the Russian Revolution? Her first reactions were reflected in two important moves. The first of these was the establishment of the Sacred Congregation for the Oriental Church during that same year of 1917; and the second was the foundation shortly after of the Oriental Institute. Observers have seen in these two enterprises proofs of the Church's pessimism on the one hand—apprehensions for the future of the Eastern Churches, deprived of Russian patronage and needing some means of support—and on the other, evidence of the Church's optimism with hopes for a facile rapprochement and eventual reunion.

The position of Cardinal Secretary of State was held at that time by the renowned Cardinal Pietro Gasparri whose name, so closely linked to many important events, will long be remembered. During this period I was in Rome representing Russia in the capacity of charge d'affaires, a position which I occupied for almost two consecutive years. The Cardinal honored me with his friendship and often gave me the opportunity for long conversations on the burning issues of the recent past. These interviews were always full of life. and interest and afforded me much valuable material for my reports.

It was during this same time that I was even more closely associated with Monsignor, and later Cardinal, Marini, a zealous advocate of the Sacred Congregation and the newly founded Institute, and their first director. Monsignor Marini was a scholar who was thoroughly acquainted with the Near East and was editor at the time of *Bessarion*. He would often call on me at the Palazzo Galitzine and I, in my turn, used to visit him frequently at the Piazza San Panteleo and later, after he had been made a cardinal, at the Palazzo Brancaccio on the Via Merulana. In his pleasant and jesting way, he would refer to our chats together as "our politico-religious prattle."

The pessimism of the Catholic Church turned out to be entirely justified. The onslaught of atheistic forces in Russia had, in their intensity and violence, even gone beyond the most somber forebodings. From the outset, the new Congregation had been obliged to provide for the abandoned Churches of the East and to preserve and bring together the scattered elements of Russian religious culture. We need but recall the writings of Fr. S. Tyshkiewicz and the paintings of Brailovsky.

The optimistic forecasts, however, were not to be fulfilled; and thus, neither a rapprochement with the dissident Christians nor the "conversion" of Russia were realized.

The greater number of those who felt themselves well versed in Russian affairs were convinced that the downfall of the monarchy would carry away with it the last barrier to the conversion of Russia and that she would very shortly enter the Catholic fold. Only a few dissenting voices, Russian voices or those of persons who really knew the country, dared to contradict that opinion and asserted that the revolution would bring about some amelioration but that there were no real grounds for expecting any great change.

"Why didn't the czars effect the conversion of Russia to Catholicism?"

I have heard this question repeated time and again, even by preachers from the height of their pulpits. Those who pose the question are not aware that the czars were practically helpless in such matters. If such persons were more thoroughly acquainted with Russian history, they would know that there were two czars who were very benevolent and well-disposed towards Catholicism and that both of them had lost their thrones and their lives. These two rulers were the would-be pseudo Dmitri I (1605-06) and Emperor Paul I (1796-1801.) Could this have been a mere coincidence? Perhaps yes, and yet again, perhaps not.

If these same individuals were more conversant with Russian culture, they would be aware of the fact that Tchaadaev, the religious thinker (1794-1856,) because of his Catholic sympathies, had been considered as mad as Tchazky, the hero of the comedy by Griboyedoff. So incredible and contrary to nature were these sympathies and willingness to submit to a "foreign" power that the Russian mind looked with askance at anyone affected by them.

Then again, if people were better grounded in Russian religious trends at the time of the "Raskol" (the schism within the Russian Church) and of the archpriest Avvakum (1620-1682,) they would better comprehend to what limits the Russian people could go in their determined resistance to any religious change. They would have understood equally as well why Peter the Great (1672-1725) had not been able to dominate the old believers. Yet he was the most powerful of the czars, who in the words of Pushkin "made all of Russia rear back with his bridle of iron." Indeed, he was even obliged to make concessions to them and was no more able to become their master than the energetic Patriarch Nikon and the gentle Czar Alexis.

Each of us, I am sure, can find erroneous conceptions of this kind, and how many others have we come across so often in our Catholic press and in our conversations with Catholics from other lands! We are constantly running up against lacunae and glaring errors and often against an ignorance which is almost complete.

What, then, must our task be for tomorrow, and what shall we take as our course for the future?

III

It is quite evident that our duty lies in combatting these two evils: distrust and ignorance.

Anyone would be wrong, nevertheless, in saying that nothing has been accomplished up until now. Quite to the contrary, a great deal has been done. And this fact alone should encourage us, should stimulate our zeal, and furnish us with an example of what can be done. None of us, certainly, should be unaware of the work that our best priests are doing along philanthropical and pedagogical lines in several Russian centers outside of Russia. Many Russians from Paris, Austrian cities, Shanghai, and Buenos Aires who are acquainted with this work—and who among them is not—have developed a very different attitude, and even a much more benevolent one, towards Catholicism. It is not a rare thing to find the results of this work even here in America whenever one encounters displaced persons from Shanghai or Austria.

The success which has been attained is incontestable. It is necessary, however, to expand it further and to persevere in the same good will until the atmosphere and the climate have undergone a complete change.

An enterprise, moreover, of equal importance has been under way for

some time to enlighten non-Russians and to give them a better understanding of the Eastern Church. A number of praiseworthy books and excellent articles have been published by the Oriental Institute and by reviews specially given over to theological and historical matters. This endeavor has been going on for many years and has been augmented by conferences on these same subjects by learned Jesuit Fathers and by other priestly scholars as well. All this, unfortunately is not yet sufficient; and, what is more, tends to be unilateral.

At the time of its foundation, the Oriental Institute had for its purpose the re-instruction of the Latin Church in the ways of the Eastern Church, and vice versa. The first objective has had its measure of success, but what of the second? What have other organizations and other undertakings to show for their efforts? Where, for example, is the Russian Catholic press? Where are Russian Catholic books? This matter of the printed word is one of primary importance and cannot be dismissed lightly. And it is an affair all the more urgent because we are dealing here with persons hungering for the truth and with souls to save.

We have, in brief, for the future the same two tasks: the struggle against diffidence and against a lack of knowledge, and this latter contest should be waged on a double front—among those who are not Russians and among the Russians themselves. And the best weapon available in this struggle, the one which aims and carries the farthest, is that of the press.

The ways of God are unfathomable. Thus, it is difficult to foretell the future, especially on a plane which is bristling with so many unknown elements. And yet we would like to believe—with a merciful Lord permitting and sustaining us—that the circumstances for our efforts are not too unfavorable, and that at least on certain points there has been a consoling progress and a change for the better.

The disasters of the Russian people and the dispersion of its progeny throughout the entire world have unwittingly contributed to its contact with Catholicism. As a result of this, ancient prejudices have begun to disappear and to give place to mutual esteem and fraternal charity. The one and the other are extremely important as the forerunners of reunion, for the best representatives among the dissidents believe as we do that it is by a growth in reverence for God and in an increase of love for Our Lord that we will eventually reach the haven of reunion.

Then too, the Holy Father and his predecessors have very generously aided the victims of the great Russian famine as well as the refugees who have been forced to flee from the U.S.S.R. These last have received assistance in practically every country in the world, even in the most remote. The fact of this generosity is common knowledge everywhere and must have certainly won for the Pope the affection of many Russian hearts. The Holy Father has, in addition, graciously proffered them spiritual assistance by opening the doors of Catholic churches to dissident services; this was done in several countries after the second World War. Such charity and good will has been received with profound gratitude. Thus, during these particularly trying years, the Vicar of Christ has come closer to the Russian people than ever before. Their affliction has brought about this common interest, made still more secure by mutual prayer.

Leaving aside the moral and material aspects, there remains finally the political side for us to consider. The fact that the Holy Father, as were his

two predecessors, is a bulwark against communism and, according to the official notices of the Soviets, their enemy number one, cannot but attract towards him the victims of communism, and above all its first prey, the Russian people.

The recent document of the Grand Duke Vladimir Cyrillovitch, issued in July, is quite significant in this respect. The Grand Duke felt it was fitting to express publicly to the Holy Father the sincere gratitude of the Russian people for his numerous favors to them. If the Grand Duke had not manifested these sentiments, he would have been remiss in his duty and would not have been a genuine representative of his people. The sufferings they have undergone have given them a clear perception of things; and for a number of years now, they have looked upon the Holy Father as their special benefactor.

The Vicar of Christ has undoubtedly accomplished a great deal for the Russian people, but this is by far little in comparison with his recent and exceptionally important action of consecrating the peoples of Russia to the Immaculate Heart of the Blessed Virgin Mary. These peoples will not take full cognizance of this signal event immediately since they cannot be expected to grasp the far-reaching significance that it has. But once they have understood it—with our aid, *Deo volente*—then events will take that sudden turn which will lead us to that Christian unity and to universal peace—to two of the most precious things in this world which were so clearly promised to us at Fatima. It is for these two intentions that the Eastern Church prays every day; and in view of their interdependence, she places them side by side within the same supplication.

N. Bock, S.J.

Ecumenism and Social Problems

If it were true to say that the restoration of Christian unity cannot be brought about except by an extraordinary gift of divine grace, by a miracle which must call for the prayers of all Christians in unison, it does not on that account keep us from employing every ordinary means at our disposal to prepare for that unity and even to merit it. It is only on the condition that we direct our efforts wherever human nature aided by grace finds real opportunities in this matter, that we can request and legitimately hope for the "miracle" of unity.

This field of endeavor is quite vast; and if the works of theology, of history, and of religious psychology predominate in it and deal more directly with the proper object of the ecumenical movement, it must be kept in mind that there are also less obvious and indirect factors involved which it would be prejudicial to underestimate. In the various ecumenical conferences and reunions, it has been deemed pertinent to raise the question of non-theological factors which were the root cause of Christian divisions and to emphasize the none too negligible influence which such elements have exercised upon the deepening and crystallization of these same divisions.

Is there not here for the Christian of today in quest of a lost unity a valuable indication, and even an invitation, for them not to spare any effort in converting these same elements into something unitive? Non-theological factors tending towards a rapprochement and a common activity among separated Christians are today claiming the attention of ecumenical students in an imperative and urgent manner. Does not the modern world—imbued as it is with materialism, and by that very fact so divisive in texture—call out for the spirit of the gospel which Christians have the mission to bring it and which alone can give it that incentive of mind so indispensable for its life and hope? This is to say that the problems of this world, however strictly temporal they may be, cannot escape the influence of the gospel. Men and nations, in spite of their divisions, will find within its scope a meeting place for common interests and a possibility of collaboration in an active endeavor which cannot fail to bring them more closely together.

It has been to bring realization to this aspect of the problem that the Belgian circle of the Unitas Association took the initiative of summoning together a group of Catholic and non-Catholic scholars to examine and discuss a number of economical and social questions. This symposium took place this past year at the Benedictine Monastery for Christian Unity at Chevetogne, Belguim.

The World Council of Churches of Geneva sent as its delegates: Rev. Pastor Paul Abrecht, secretary of the Department of Studies of the World Council; Dr. Denys Munby, professor of economics at the University of Aberdeen, Scotland; M.W. Symons, inspector of factory work in Lincoln, England; Dr. H.H. Walz, secretary for lay workers, of the World Council; Professor William Wolf, professor of Christian ethics at Harvard University, U.S.A.; and Mr. David Victoroff, an Orthodox professor from Paris. Catholic delegates present were: Rev. P. Lebret, O.P., Director of the Center for Economic and Humanistic Studies; Fr. Rideau, S.J. Moderator of the U.S.I.C. in Paris; M. Fogarty, professor at the University of Cardiff; Abbé Kothen, now teaching at

the Catholic University of America in Washington; and Abbé Edouard Beaudin of Liege.

The papers read at this symposium and the exchange of viewpoints which followed them centered about two general themes. The first of these was Christianity and economics, under which heading were examined the following points: the judgements passed by the Church on economical problems across the centuries; a survey of modern economical problems; the viewpoints of the World Council of Churches; policies of the Catholic Church; the points of view of the Orthodox Church. The second general theme was the Christian notion of work, and under this topic were treated: the place of work in economics; the psychological rôle of work; and finally, its spiritual role.

It would be needless to point out the interest which this conference had for those who participated in it. Our purpose here is not to give a detailed analysis of it, but simply to make the fact of such contacts known, as well as the profit that can be derived from the viewpoint of economics. Suffice it to say that these exchanges of opinion, which by the very fact of their workability bear weight with our separated Christian brethren, have permitted a more exact and balanced appraisal of the social plane on their part, an appraisal which a common love of God and a common desire of saving mankind tends to bring about unity.

On the strictly ecumenical plane, these conversations gave the Catholics participating the opportunity of bringing into relief for their separated brethren the rôle of the Church in the economic and social sphere and a more exact evaluation of its directives. If the authority of the Church intervenes in matters of faith and morals in order to preserve man from error and misfortune, she exercises her influence in the temporal order out of a maternal and pastoral interest in the affairs of mankind. While stimulating individual and collective efforts to find solutions to moral evils, and while giving due consideration to particular experience and research, she keeps emphasizing in an ever-changing historical context, the essential moral principles and the great truths of the gospel. ABBE EDOUARD BEAUDUIN

The Devotion of the Russian People to Our Lady

In Central Russia, east of Moscow and south of Nizhni-Novgorod, is to be found the sacred hermitage of Sarov, one of the most famus centres of Russian asceticism. Up to the last century, the Sarovskaja Pustnja was populated by monks who lived in the huge monastery and in the numerous palisades in the surroundings woods. But the fame of Sarov is due, rather to the splendour and richness of its Cathedral dedicated to the Assumption and the Most Holy Trinity, to the memory of the recluse Seraphim, who, on July 18, 1903, received the honours of solemn canonization, last among the Saints of the Russian national Church.

Leaving his native Kursk at the age of 19, Seraphim entered the Sarovskaja Pustynja on the feast of the Presentation of the Blessed Virgin Mary, 1778, and remained there for 55 years. His life was dedicated to practising the most austere virtue, and was illustrious for frequent visions of the Madonna. For three years he imitated the example of the ancient stylites, and for another five years enclosed himself in complete silence, so that in 1825 he had become one of the most famous in the monastery. On the first day of January, 1833, two young monks, his disciples, passed before his cell and noticed a strong smell of burning. Breaking open the door, they found the saint rigid in death before the sacred icon of Our Lady. The candle which he had been holding in his hand had fallen to the ground and set fire to his garments: but the saint was still kneeling, his eyes fixed on the sweet face of the Virgin, on his *Umiljenie,* on his Madonna of Gentleness . . .

It has been said that Seraphim of Sarov represents all that is deepest in the religious sentiment of the Russian mind. This is especially true of devotion to Our Lady. To develop and at the same time set a limit to the vast subject, it is sufficient to study the Marian devotion of Seraphim. In it we find the most salient characteristics of the devotion of the Russian peoples to the Most Holy Virgin, whom they call *Bogoroditsa,* the Mother of God.

Russian Marian Icons.

It is undeniable that devotion of the Russians to the Madonna was nourished by the great number of icons of the Most Holy Virgin which were to be found everywhere in old Russia: in the churches, the squares and in the streets; some covered in gold and precious stones, other quite simple and even poor. But all without exception drew the reverent glances of the people, and reminded them of their Heavenly Mother in the style most familiar to them, in those attitudes which characterized Marian iconography in Russia and distinguished it from Byzantine iconography, although it originated from the latter. The Russian people found the Madonna, their own Madonna, in the *Zanmenie,* or the Sign, which shows the Virgin with her hands lifted in prayer, and Jesus, the Divine King, on her virgin breast; in the *Umiljenie,* Our Lady of Tenderness, with the Child Jesus gently caressing the face of His Mother; in the *Odighitria,* where Our Lady holds her divine Son in her left arm and extends her right as if in invitation to all to hasten to Christ; in the *Strasnaja,* Our Lady of Sorrows, who seems to share with Christ the agony of the Passion announced by angels who carry the instruments in their hands: the cross, the spear. . . . .

These are the classical types of Russian Marian iconography. It shrinks from every novelty and seeks to reproduce the old and traditional images of

the Mother of God, those which speak to the heart and soul of the Russians, whatever their artistic value may be. Naturally, and it is almost superfluous to say so, there are in Russia icons of great worth: those which had come from the schools of painting at Novgorod, Stroganoy, Moscow, which imitated the more ancient style of Kiev. If the old painters were rather inclined to adhere rather too strictly to the original Byzantine school, the later Russian schools succeeded in creating their own Madonnas, which had a more profound tone and religious feeling. Even the most modest artists aspired to create them: artists who were to be found in the monasteries and villages, from whence came the greater part of the innumerable paintings which once were to be found all over Russia.

Seraphim of Sarov also had his icon, the *Umiljenie,* which he was never without. All Russian families, even the most humble, had their Madonna. The Holy Father recalled this fact when, in 1942, in the act of consecrating the world to the Immaculate Heart of Mary, he spoke of those families who paid special devotion to the images of Mary, "now perhaps hidden, waiting for better times." Our Russian brothers can suffer poverty and persecution, but they will never resign themselves to separation from their sacred Marian icons. These have never been regarded as ornaments in their houses. They are there to share in and watch over the family life. An exiled Russian, the Catholic author Miss M. Danzas, present at the Marian Congress held in Paris in 1938, recalled with nostalgia the Marian piety which pervaded the Christian homes of Russia. With a *Bogoroditsa* icon, mothers blessed their sons who were leaving to begin their studies in the cities, to go to the barracks, or to take up arms in the wars; it was the image of the Mother of God which preceded the marriage procession to the church before it was placed in its place of honour in the new home. The histories of generations remained united with family icons of the *Bogoroditsa,* jealously kept and perpetually honoured; they were the greatest family treasure that could be passed from mother to daughter. . . .

Apart from these sacred paintings of the Madonna, the fulcrum of Russian family life, the country also gloried in the possession of a large number of miraculous icons of Our Lady, which were known by the name of "Miraculous Icons of the Mother of God." The story is told that in 1815 Czar Alexander I refused re-entry into Russia of the icon of Our Lady of Jerusalem, which Napoleon had carried off to Paris to place in Notre Dame Cathedral. The Czar preferred to leave it in Paris because "in Russia we still have a very great number!"

And in fact this is so. Looking through some books dealing with the miraculous icons of Our Lady in Russia, I arrived at the figure of a good 293 whose feasts are celebrated, at least with a commemoration, in the Russian Church. The present Patriarch of Moscow has preserved the old custom. In the liturgical calendar for 1952, edited by order of the Patriarch Alexis, every day commemorates the feast of one or more miraculous icons of the Mother of God, even on the great Church festivals.

The list of these miraculous icons of the Mother of God, included in the Moscow calendar, is interesting from many points of view. Certainly icons belong to Russia, but not a few are copies of those venerated in other parts of the Catholic world. Passing over those of the Ukraine, White Russia, and Poland, we find others whose names denote an origin far from Russian. On

March 12 there is the feast of the Madonna of Rimskaja, the Roman Virgin, whom we venerate in the Basilica of St. Mary Major, under the name of "Salus populi Romani." On other dates occur the Alexandrian, the Antiochian, the Byzantine, the Dalmatian, the Damascene, the Georgian . . . and even two Virgins of Spain, the *Abulskaja,* Our Lady of Avila on June 11, and on April 8, the *Spanskaja,* the Madonna of Covadonga, who appeared at the beginning of the IX Century to King Don Pelayo, at the dawn of the Spanish conquest. All these confer a certain imprint of universality on Russian devotion to Our Lady, which is well worthy of our consideration.

These miraculous icons, resplendent on the altars, seem like so many stars in the Marian firmament, which covers the vast stretches of Russia. But in this firmament there are three which shine like suns and exercise a special fascination on the piety of the Russian people. I refer to those famous icons of Our Lady of Vladimir, Our Lady of Iberia, and Our Lady of Kazan. In order to understand properly the place which these have always held and continue to hold in Russian Marian devotion, we must briefly recall a few historical excerpts, although these may be a little embellished by popular legend.

Up to 1919, the icon of Our Lady of Vladimir, in the *Vladimirskaja,* was venerated in the Cathedral of the Assumption at the Kremlin in Moscow. Legend attributes it to the brush of St. Luke the Evangelist. History is content with telling us that it was originally Byzantine, given to Prince George Dolgoruki, in about 1125-1130, by the Patriarch of Constantinople and placed in the Kiev Monastery of Vycgorod. However, very soon the great number of miracles which occurred through invocation of this image obliged Prince Andrew Bogoliubsky to transfer it, in 1160, to the city of Vladimir, from whence it took its name, and where it remained until 1935, when it was triumphantly carried to the *Uspenskaja* in Moscow. This Madonna of Vladimir, former protectress of the South Ukrainian princes, became the patroness of the whole Empire; and its Czars, right to the last one, Nicholas II, were crowned before the sacred icon.

A whole series of miracles and favours had paved the way. At one time, Prince Andrew Bogoliubsky insisted on its accompanying his military expedition. Later, the Muscovites confessed that it was due to the *Vladimirskaja* that they gained their victory over the Tartars at the end of the XIV Cenury. The last apparition of Our Lady of Vladimir on the field of battle took place during the first World War.

An object of great devotion, during the XII Century the icon was already covered with gold and gems. Twice stripped of its jewels, in 1172 and 1267, it was again thickly covered by the Metropolitan of Moscow, Photius, in the XV Century, and by the Patriarch Nicon in the XVII Century, so much so that the painting, certainly among the most beautiful of Russo-Byzantine iconography, was almost completely hidden. Restoration carried out by good artists —it is said that even Rublev contributed to it—in the XIII and XV and XVII Centuries, left the faces of the Child Jesus and the Madonna unaltered. The Most Holy Virgin, wrapped in a mantle, has a profound and moving expression in her large and limpid eyes, full of sweet sadness, while the Child Jesus, clothed in gold-embroidered garments, embraces and caresses her, as if wishing to banish the suffering of his Most Holy Mother. This icon, once the object of continuous pilgrimage, is no longer in its place on the left of the massive door of the Kremlin Cathedral. The Soviet Government removed it in 1919, to place it, with many other artistic objects, in the Tretjakov Museum in Moscow.

A similar fate befell the sacred image of Our Lady of Iberia, which had stood in a rich chapel at the entrance of the famous Red Square. If the *Vladimirskaja* had been for many years the protectress of the Empire, the Iberia was the palladium for many years of the city of Moscow.

This Russian icon is a copy of the *Panaghia Portaitissa* of the Monastery of Iviron on Mount Athos, whose origins spring from the period of the iconoclast persecutions. Without stopping too long to consider legend, which recounts that it was thrown into the sea at Nicea to prevent it from being destroyed, and that it later miraculously appeared on the shore of the Georgian Monastery at Mount Athos, we know from historical documents that at the time of the Patriarch Nicon, in the years 1648 and 1656, two copies were made; it is added that the artist mixed powdered sacred relics with the colours. One of these copies was sent to Novgorod. The other remained at Moscow, where it soon received very great devotion. The ex-votos which covered the walls of the chapel were numberless: hundreds of candles continuously burned before the sacred icon. It was taken from its throne from time to time and, in a carriage drawn by six horses, escorted by clerics and numerous uniformed attendants, and brought to private houses for the comfort of the sick and the blessing of all. This usage, started in 1693, was faithfully followed until the advent of Bolshevism.

Another Marian icon was yet more famous in the Russia of the Czars: that of Our Lady of Kazan. A short time after the terrible fire of 1579, which destroyed a great part of the city of Kazan, the icon of the Mother of God was found under the ruins, after Our Lady herself had made it known to a child of hardly ten years of age. This news created enormous enthusiasm throughout Russia: an enthusiasm which grew in proportion to the many graces conceded through this sacred image. More than once, it accompanied the Cossacks of the Volga, acquiring the glorious title of Our Lady the Liberator. The Emperors themselves were the first to render homage to Our Lady of Kazan. Ivan IV, the Terrible, built a convent on the spot, and there installed the venerated image. Feodor Ivanovich transferred it to the new, sumptuous Cathedral of Kazan, dedicated to the Dormition. Peter the Great had a copy made for his new capital. From that time on, the Cathedral of Our Lady of Kazan at Petrograd, now reduced to an anti-religious museum, became the most famous among the numerous sanctuaries erected in her honour all over Russia. In 1812, the Metropolitan Cathedral of Kazan housed the trophies from the victorious struggle against the Napoleonic armies, offered by Marshall Kutusov to Our Lady of Kazan in thanksgiving for her powerful protection.

The intervention of the *Bogoroditsa,* through these sacred icons, at the most critical moments in Russian history, explains why they are surrounded with such veneration. All the Russian peoples hold them especially dear. But this does not interfere in the veneration of the other images of the Madonna, such as the Virgin *Odighitria* of Smolensk, one of the oldest, and the numerous icons of Our Lady of Sorrows; for this is a devotion deeply felt by the Russian peple. The Moscow calendar commemorates her on diverse dates. On April 17 occurs the feast in connection with the icon called the Tears of the Mother of God. During the week after Easter, we find the *Sladkoe Lobsanie,* which shows Our Lady between two angels who are holding cloths as if to dry the tears of the Virgin Mary. On July 2nd is venerated another Our Lady of Sorrows, called *Axtirskaja,* because it is to be found in the Cathedral of Axtirkie, capital of Kharkov. But the best known is the *Strasnaja,*

commemorated on the Sixth Sunday after Easter and the 13th of August. Originally this icon was to be found at Nizhni-Novgorod, in the shop of a painter called Grifori. However, having miraculously cured a woman in the nearby village of Palitsy, it was exposed to the veneration of the faithful in the village where it remained until 1641, when Czar Alexis Mihailovich took it to Moscow. Thirteen years later it was placed in a convent, which took the name of Strastnoi Monastir from it. The Madonna is holding the Holy Child, Who is looking up towards two angels who are showing Him the signs of His Most Holy Passion. The *Strasnaja* is very well known. Her images were to be found in all the chief cities of the old Russian Empire. But the Slav icons are copies of more ancient ones, those venerated by the Byzantines. One of them was found on the island of Candia. In the XV Century, probably to save it from all danger of being profaned, it was taken to Rome to the Church of the Augustinians, until in 1865 it passed to the High Altar of the Mother house of the Redemptorist Fathers, where it is presently honoured under the title of Our Lady of Perpetual Succour.

Intimate Sense of the Protection of the Mother of God

The contemplation of these sacred icons, enthroned amidst great splendour in cathedrals, and the continous sight of family ones, could not do other than give birth to deep devotion to the *Bogoroditsa* in the hearts of the Russians.

Without doubt, the deeply sacred character of the icons contributed to this. They cannot be considered as works of art, carried out with the criterion of profane painting. Even the Councils, like the so-called Stoglav held in Moscow in 1551, occupied themselves with issuing instructions for the painting of icons. Several *Podlinniki* (guides to painting) demanded great purity of mind in the artists before they began to paint icons of the Mother of God; these had to reflect her incomparable beauty, for Mary stands alone in this world in natural purity and deep humility. To the saintliness of origin must be added the belief, common among Byzantine and Slavs, that sacred images in themselves possess a supernatural power. But the veneration of the image always remains an essentially relative veneration. The influence the icons exercise is always to be attributed to the fact that they call to mind the image of the Virgin Mother of God, our great and maternal protectress.

This sense of gratitude and filial piety on our part for the continuous and vigilant protection by Our Lady, is profoundly rooted in the Marian devotion of the Russians, and constitutes its most important element.

This was undoubtedly the case with Seraphim of Sarov. If he felt tied to his *Umiljenie*, it was because this sacred image, with its expression of mercy, recalled those favours received from *Bogoroditsa*. Seraphim, in the depth of his heart, was so persuaded. Under the heavenly protection of her, whom he loved to call "the joy of his joy," he passed his life and carried on his entire work of welldoing and his apostolate. His faithful servant Motovilov recounts the following fact: In later years, when Seraphim directed the neighbouring convent of nuns, he gave orders one day to the Superior to dig a ditch around the convent, following a somewhat irregular plan. He refused to give a reason for this for some time. But, a short while before his death, in reply to questions asked of him, he revealed the secret. "One night," he said, "whilst leaving the convent, I saw the Virgin all Holy, who passed over those

places I have shown you, whilst making a circle of the house, saying to me that she held it in her loving care."

But the care of the Mother of God is not restricted to a convent in a corner of Russia. Everyone equally feels the protecting hand of the Virgin Mother of God. This is the real significance of the solemn Marian festival, which dates from the XII Century, and takes the name of *Pokrov*, or Protection. It is celebrated every year on the first day of October.

Although typically Russian, the feast of *Pokrov* is of Byzantine origin and recalls the appearance of Our Lady to two anchorites of the IX-X Centuries, St. Andrew and Epiphanus, his disciple. Entering one night into the Blacherna Church at Constantinople, they saw the Theotokos, who, having prayed, weeping, before the door, arose and spread her mantle over the crowd that filled the church. Such is the story, enlarged with poetic beauty in the liturgical office of *Pokrov*.

The icon which also bears this same name, *Pokrov*, is also credited with the well-known "habitual miracle," which was repeated every week in the Church of Blacherna at Constantinople, and often with a third vision, that of St. Romanus of Melodo, to whom is attributed the composition of the great Akathistos hymn. But in the centre there is always the *Bogoroditsa*, either in an attitude of prayer whilst the angels support her veil, or she herself holding it with her own hands.

The solemnities of *Pokrov*, the feast of the Patronage of Our Lady, was recalled by the Holy Father, Pope Pius XII in the letter "Sacro Vergente Anno," when he exhorted our Russian brothers to repeat incessantly, full of faith, the Kontakion of the Feast of *Pokrov*, "O Most Holy and Pure Mother of God, to you alone has been conceded the privilege of being always heard."

To the special protection given by Our Lady, the people reply with the sentiment of total dedication and filial homage to the Mother of God. They may commit all other faults, but an offence against Our Lady is something quite unimaginable. This was shown in 1903, on the occasion of a sacriligious theft perpetrated at Kazan. The rich altar of the Madonna was violated, the jewels stolen and the icon removed. When the chief of the band, a certain Caistine, was finally arrested, he was condemned to twenty years imprisonment. But in the prison it was necessary to isolate him. The other prisoners wanted to kill him. Even they were criminals—not a few murderers—but none would have dared commit an injustice against the *Bogoroditsa*. Whoever committed such an action could no longer be a man—certainly not a real Russian

The Source of Marian Piety among the Russian People

Arriving now at the point of discussing the source of Marian piety among the Russian people, the famous writer Nicolas Berdiaev, followed by but few others, believed that he had discovered it in the pre-Christian cult of the Earth-Mother, which continued as the under-layer of devotion to the Virgin Mother of God.

This is a false and totally uncalled-for affirmation. Marian devotion in Russian did not develop from any pagan roots; it was transplanted from Byzantium to Kiev at the time of the Baptism of St. Vladimir, at the end of the IX Century, when Christian teaching about Our Lady had already been clarified and explained a thousand times and the Marian liturgical cycle completed.

The Russian people directly drew their love of Our Lady from the Marian liturgy, chiefly from the liturgy of the two main feasts, the Annunciation and the Assumption.

In old Russia, during the solemnities of March 25, no one dreamed of working. According to common belief, "on the day of the Annunciation, even the birds stopped building their nests" . . . it being the Feast of her who is full of grace, in whom all creatures are joyful. They were not content with praising "the Mother in whom all rejoice" in church, they also wished that the other creatures should praise the *Bogoroditsa.* They soon adopted the custom of freeing caged birds on this day, so that they might carry symbolically to the throne of Mary in heaven the homage of her children on earth. Moscow, Petrograd and other great cities on March 25 saw the arrival of cages full of birds; these were opened and the birds few away amidst the cries of the children and the visible emotion of the adults.

In this atmosphere of holy enthusiasm, the Russian peoples rejoiced in the great mystery of the Divine Motherhood, and delighted in the words of the liturgy in honour of the Virgin. They sang with joyous hearts the refrain which is repeated at the end of nearly all the litanies, "recalling the memory of the All Holy, Pure, Blessed above all other creatures and our Glorious Lady, the Mother of God, the ever Virgin Mary, with all the Saints we commend ourselves, each other, and all our lives, to Christ our Lord." They loved also that other great Marian prayer, after the consecration. The priest invites the faithful to pray "especially for the intercession of the all Holy, Pure, Blessed above all other creatures, our Glorious Lady, Mother of God, ever Virgin Mary," and the choir then sings: "It is meet and just to call glorify Thee, O Mother of God, ever blessed and immaculate Mother of Our Lord. Thou more honorable than the Cherubim and incomparably more glorious than the Seraphim, Thou who without stain brought forth the Word of God. O Mother of God, thee as we glorify!"

These words are considered as the essence of oriental Marian doctrine, and rightly so. They emphasise the unequalled dignity of the Mother of God, the *Bogoroditsa,* based on her prerogative and powerful jntercession. To her dignity as Mother of God, she now in the fullness of glory, possesses the fullness of authority due to her as our Queen and Mother. And this is the significance of the solemnities of August 15th, the Feast of the Assumption.

We can say that this mystery was the first to be celebrated in the Slav world. Three years had hardly passed since the conversion of St. Vladimir (988) when we see Greek architects working on the construction of the first cathedral at Kiev, solemnly consecrated and dedicated to the Assumption (or, to use the Russain term, *Uspenie Bogoroditsy*) on March 12, 996. The example of Kiev was followed by the various other cities which successively became the capital of Russia: Novgorod, Moscow, and Petrograd maintained the custom of consecrating the principal churches to the Assumption of the Virgin Mary.

In the sumptious cathedrals dedicated to Mary under this title, the offices of the liturgy of the Assumption acquired an imposing majesty and brilliant splendour. The Court of the Czar did not hesitate to follow the example of the Imperial Court of Byzantium Halls: splendid processions and public festivities helped to impress more deeply on the minds of the Russian people the great mystery, which crowned all the glories of Mary.

It is obvious that in Russia, as in other Christian countries, the iconography,

the legends and the piety associated with the Assumption have taken many elements from the Apocryphal Books. These may grow, like ivy, until they cover the main trunk, old and strong. But it is always the trunk, the liturgical teaching, and not the weak climbing plant, which supports the leafy tree of Russian Assumptionist piety. The rich Byzantine Liturgy of *Komisis*, with its anthems, its chants written by St. John of Damascus, by Cosmas, Bishop of Maiuma, by Theophanus Graptos, by Joseph the Hymnwriter, passed almost in its entirety into the Slav version. But the Russians added other passages, impregnated with a deep faith in the Assumption of the *Bogoroditsa*, and an unlimited belief in her power and mercy. Such, for example, is the *Akathistos* of the Assumption, printed at Kiev in 1625, which spread throughout the various regions of Russia after the political annexation of Kiev to the Empire of Peter the Great. In the Russian *Akathistos*, we find the words: "Happy art Thou, because Thy most pure Body has been glorified together with Thy soul; because the Creator has admitted Thee, body and soul, into Paradise!" Contemplating the Mother of God in all her glory, the Church begs that from her throne may descend graces and mercy, that the world may be cleansed of its sins . . .

The Sacred Liturgy is, without doubt, the pure font of Russian devotion to Our Lady: On September 8 they celebrate her birth with great emotion, and on December 9 they celebrate her Most Holy Conception. The Feast of the Presentation on November 21 recalls to them the pure life of the Virgin, consecrated from infancy to the Will of God. It is the same with the Purification on February 2, and the other Marian feasts. But among all these, the two chief ones are always the Annunciation and the Assumption. These two mysteries are like the main supports on which the bridge of mediation of the Virgin Mary, Mother of God, solidly rests, and which, in its turn, is the most intimate of the Marian devotions of the Russian peoples.

It is an intense and sincere devotion, which the Holy Father recalls in his letter and which is, for him, so great a comfort amidst the sadness of these times. Some have even found it excessive. The Russian author, Nicholas Berdiaev arrived at the point of saying that "the Russian religion is more a religion of Mary than of Christ." This is an exaggerated statement, but it emphasizes the importance that Marian devotion held and continues to hold in the religious thinking of the Russians. To give but one example: of approximately 1,000 monasteries existing in Russia in 1917, more than half were dedicated to Our Lady. This ancient piety has lasted in many minds. As the sacred icon of Our Lady of Kazan remained undamaged under the ruins, so today in the ruins of many religious institutions in Russia, an intense love of the Virgin, Mother of God, still burns in many hearts.

This confirmation is consoling to us, for devotion to Mary among the Russians is at the same time proof of perserverance in the faith and a sweet promise of reunion.

In Kiev, in the Apse of the ancient cathedral of St. Sophia, built by Prince Jaroslav during the first half of the XI Century, there is a great mosaic which portrays the Virgin "Orante". The image has been called Our Lady of the Indestructible Wall. All the rest of the church was ruined at the time of the Tartar invasion; only the apse remained, with the Madonna. Not only for the Ukraine, but for all the people under the supremacy of Moscow today, the Madonna, the heavenly *Bogoroditsa*, will remain that wall against which

the forces of evil will hurl themselves in vain, an indestructible wall behind which immense treasures of faith and Christian piety will be saved.

And, at the same time, this love of the Mother of God is not only a promise of union; it is a gentle bond which unites us with our brothers in the Immaculate Heart of Mary. This is so because Russian Marian piety is devoid of all individualistic or nationalistic spirit. It is sufficient that the icon be of the Mother of God for them to hold it in great veneration. The *Umiljenie,* so beloved by Seraphim of Sarov, seems to be of Latin origin. Our Lady of Czestokhowa, patroness of Catholic Poland, has been placed in many churches of Russia, whether Catholic or dissident. The Russian people do not look at the trademark. It is enough to see the beloved similarity of the *Bogoroditsa* in the icon, without the irreverence of the Renaissance and without the extravagance of modern art, for them to offer up their most fervent prayers to her.

This was so in the case of that sacred image of Our Lady which was the last to cross the Russian frontier, a Madonna arrayed in the light of dawn, Our Lady of the serene countenance, her motherly heart open to all our distress, her hands resting on her virginal breast. After four years of continuous pilgrimage across the expanse of three continents, it finally found its resting place in January of 1951 near the towers of the Kremlin. The review *Soul,* of the Institute of Mary Immaculate, has recounted the story of this statue of Our Lady of Fatima, which was blessed and destined for Russia together with another two Pilgrim Madonnas. From the place where it has been temporarily installed, one can see the Red Square. The Red Square is no longer a place of prayer. Our Lady of Vladimir has not been housed in the *Uspenie* for many years. The faithful have gone—those who crowded at the door of the Chapel of Our Lady of Kazan, today razed to the ground. Through the two large windows comes the tumult of the great party and military parades. But, in the silence of the night, to Our Lady of Fatima in her Moscow chapel, comes a prayer that springs from many hearts and pours forth from many lips; a cry of anguish and hope: *"Presvjataja Bogoroditsa! Spasi nas!"* "Most Holy Mother of God! Save us!"

MAURIZIO GORDILLO, S.J.

Rome, October 30, 1952.

For those who wish to read further concerning this subject, the following authors are recommended: S. Snessoreva, *Zemnaja Djisn Presv. Bogomateri opisanie svatyx cudotstvorsnyx eja ikon,* S. Peterburg 1892; E. Poseljanin, *Bogomater,* S. Peterburg, 1909; M. Bukharev, *Prazniki v cest cudorstvornyx ikon Gospoda i presv.* Bogomateri, Moscow, 1899; N.P. Kondakov, *Ikonografia Bogomateri,* 2 vls. S. Peterburg, 1914-15; M. Nepper S.J., *Les Icones Miraculeuses de la Mère de Dieu en Russie;*Congres Marial de Bruxelles 1921 p. 209-215; A. Sipiaghine, *Il culto della Madre di Dio presso il popolo Russo;* in Mater Dei, 1932; J. Danzas, *L'intercession mariale dans la piete russe;* La Vie Spirituelle 57 (1938) suppl. p. 16-36; I. Smolitsch, *Die Verehrung der Gottesmutter in der russischen Fromigkeit and Volksreligiositat;* Kyrios, 1940-1941, p. 19-21; M. Vloberg, *Les types iconographiques de la Mère de Dieu dans l'art byzantin;* in Maria (H. du Manoir S.J.) t. II, Paris 1952 p. 405-443; M.J. Rouet de Journel, S.J., *Marie et l'iconographie russe.* Ibid. p. 447-481.

Comments and Documents

"SACRO VERGENTE ANNO"
APOSTOLIC LETTER
of
HIS HOLINESS,
PIUS XII
by Divine Providence
POPE,
TO ALL THE PEOPLES OF RUSSIA

Pius PP. XII

To the dearly beloved Peoples of Russia,
Health and Peace in the Lord.

As THE Holy Year was coming to a successful close, when, by Divine disposition, it had been given to Us to define solemnly the dogma of the Assumption of the soul and body into Heaven of the great Mother of God, the Virgin Mary, very many persons from all parts of the world expressed to Us their heartfelt joy; among these there were some who, in sending Us letters of thanks, pleaded with insistence that We should consecrate the entire Russian people, in the difficulties of the present moment, to the Immaculate Heart of the same Virgin Mary.

This request was exceedingly acceptable to Us because if Our paternal affection embraces all peoples, it is directed in an especial manner to those who, though for the most part separated from this Apostolic See as a result of the vicissitudes of history, retain nevertheless the Christian name, and find themselves in conditions such that not only is it extremely difficult for them to hear Our voice and to know the teachings of Catholic doctrine, but they are being compelled by guileful and evil wiles to reject even the faith and the very idea of God.

As soon as We had been raised to the Supreme Pontificate, Our thoughts turned to you, who constitute an immense people, so greatly renowned in history for glorious undertakings, for love of your fatherland, for industriousness and thrift, for piety towards God and the Virgin Mary.

We have never ceased to raise Our supplications to God, that He may always assist you with His heavenly light and with His divine aid, and that He would grant each and every one of you to enjoy, together with a just and reasonable material prosperity, that liberty also, through which every one of you may be in a position to safeguard your human dignity, to know the teachings of the true religion and to give due worship to God, not only in the inner sanctuary of your own conscience but also openly, in the exercise of public and private life.

Besides, you are well aware that, whenever the possibility offered, Our Predecessors held nothing dearer than to show you their benevolence and to extend to you their aid. You know that the Apostles of the Western Slavs, Saints Cyril and Methodius, who together with the Christian religion brought civilization also to the ancestors of these people, directed their steps towards this City, so that the work of their apostolate might be strengthened by the

authority of the Roman Pontiffs. And while they are making their entry into Rome, Our Predecessor Hadrian II of happy memory "accompanied by the clergy and people, goes to meet them with a great display of honor" (Leo XIII, Encyclical Letter "Grande Munus," A.L. Vol. 2, pag. 129;) and after having approved and praised their work, not only raised them to the Episcopate, but chose to consecrate them Bishop himself, with the full solemn majesty of the sacred rites.

As for your forebears, on every occasion that circumstances allowed, the Roman Pontiffs sought to enter into and consolidate friendly relations with them. Thus in the year 977, Our Predecessor Benedict VII of happy memory, sent Legates to Prince Jaropolk, brother of the famous Vladimir; and to the same great Prince Vladimir, under whose auspices the Christian name and civilization shone forth for the first time among your people. Legations were sent by Our Predecessors John IV in 991, and by Sylvester II in 999; this was courteously reciprocated by the same Vladimir who in turn sent Legates to the same Roman Pontiffs. It is worthy of note that at the time that this Prince brought these peoples to the religion of Jesus Christ, Eastern and Western Christianity were united under the authority of the Roman Pontiff as the Supreme Head of the entire Church.

Furthermore, a few years later, namely in 1075, your Prince Isjaslav sent his own son Jaropolk to the Supreme Pontiff Gregory VII; and this Our Predecessor of immortal memory thus wrote to this Prince and his consort: "Your son, while visiting the sacred remains of the Apostles, came to Us, and since he wished to receive that kingdom from Our hands as a gift of St. Peter, having made the profession of fidelity to St. Peter, Prince of the Apostles, requested it with devout supplications, stating unhesitatingly that this request would be ratified and confirmed by you whenever he would have obtained the favour and protection of Apostolic authority. As these wishes and requests seemed lawful, both by reason of your consent and the devotion of the petitioner, We finally granted them, and We have consigned to him, on behalf of St. Peter, the government of your kingdom, with this intention and this ardent desire, that Blessed Peter, through His intercession with God, may guard you, your kingdom and all your affairs, and may grant you to possess that kingdom in all peace and with honour and glory to the end of your life" (Registrum Gregorii VII, 1.2, n. 74-in Monum. Germ. Hist. Epist. Select. II 1, p. 236.)

Likewise, it is to be noted and held in the highest consideration that Isidore, Metropolitan of Kiev, in the Oecumenical Council of Florence, added his signature to the Decree by which the unity of the Eastern and Western Church, under the authority of the Roman Pontiff, was solemnly sanctioned, and this for his whole ecclesiastical province, that is, for the entire kingdom of Russia; and to this ratification of unity, he, in so far as it concerned him, remained faithful until the end of his earthly life.

And if in the meantime and later, by reason of a combination of adverse circumstances, communications from the one as from the other side became more difficult, and as a consequence the union of souls more difficult—although until 1448 there is no public document which declares your Church separated from the Apostolic See (Cfr. Ammann, Abriss des ostlawischen Kirchengeschichte, Wien, 1950, page. 146)—yet that for the most part is not to be attributed to the Slavic peoples nor certainly to Our Predecessors, who

always surrounded those peoples with a paternal love, and when it was possible took care to sustain and aid them in every way.

We pass over not a few other historical documents from which the benevolence of Our Predecessors towards your nation appears, but We cannot fail to call attention briefly to what was done by the Supreme Pontiffs Benedict XV and Pius XI, when, after the first European conflict, especially in the Southern regions of your country, great multitudes of men, of women, of innocent boys and girls, were struck by a most devastating famine and by extreme misery. They, indeed, impelled by a paternal affection for your fellow countrymen, sent to these peoples foodstuffs, clothing, and a large amount of money collected from the entire Catholic world, in order to come to the aid of all those who were hungry and in distress, and to alleviate in some way their calamities.

Not only for their material but also for their spiritual necessities did Our Predecessors seek, according to their possibilites, to provide; when, indeed, your religious situation was upset and disturbed because the enemies of God were trying to eradicate from souls faith and the very notion of a Supreme Being, they not only elevated fervent supplications to God—the Father of mercy and fount of every consolation (Cfr. II Cor. 1,3)—but they ordained that public prayers should be offered up as well. Thus the Supreme Pontiff Pius XI in 1930 established that on the day of the Feast of St. Joseph, Patron of the Universal Church, "there should be raised to God prayers in common . . . in the Vatican Basilica for the unhappy conditions of religion in Russia" (Acta Apostolicae Sedis 1930, pag. 300;) and He Himself wished to be present surrounded by a huge and pious multitude of people. Besides, in a solemn Consistorial Allocution He exhorted all with these words: "It is necessary to pray to Christ . . . Redeemer of the human race, to grant that peace and liberty to profess the faith may be restored to the afflicted people of Russia; . . . and We wish that for this intention, that is for Russia, those prayers should be offered up, whose recital by priest and people after Mass was ordained by Our Predecessor Leo XIII of happy memory; let Bishops and the secular and religious clergy with all solicitude bring this to the attention of their faithful and to all those assisting at Holy Mass, and often recall it to their minds" (ibidem pag. 301.)

We willingly confirm and renew this exhortation and this command, since the religious situation among you up to the present is certainly not improved, and since We are animated by the same most ardent affection and by the same concern for the peoples of Russia.

When the last long and terrible conflict broke out, We did all that was within Our power, with words, with exhortations and with action, that discords might be healed with an equitable and just peace, and that all peoples, without difference of origin, might unite in friendly and fraternal concord and work together for the attainment of a greater prosperity.

Never, even at that time, did there come from Our lips a word that could have seemed to any of the belligerents to be unjust or harsh. We certainly reproached, as was Our duty, every iniquity and every violation of rights; but We did this in such a way as to avoid with all diligence whatever might become, even unjustly, an occasion for greater affliction of the oppressed peoples. And when pressure was brought to bear upon Us to give our approval in some way, either verbally or in writing, to the war undertaken against Russia in 1941, We never consented to do so, as We stated

clearly on February 25, 1946, in Our Allocution to the Sacred College of Cardinals and to all the Diplomatic Representatives accredited to the Holy See (Cfr. Acta Apostolicae Sedis, 1946, pag. 154.)

When there is question of defending the cause of religion, of truth, of justice and of Christian civilization, We certainly cannot remain silent; but Our thoughts and Our intentions have always been directed to this end, namely, that peoples should be governed not by force of arms but by the majesty of the law, and that each people, enjoying civil and religious liberty within the confines of its own country, should be led towards concord, peace and that productive life whereby all citizens can procure what is necessary for their nourishment, their dwellings, and the support and upbringing of their families. Our words and Our exhortations concerned and concern all nations, and therefore you too, who are ever present in Our heart and whose necessities and calamities We desire to alleviate in so far as We can. Those who love truth and not falsehood know that during the course of the recent conflict We remained impartial towards all the contestants and often gave proof of Our impartiality by Our words and actions; they know also that We have embraced with Our most ardent charity all nations, even those whose rulers are professedly enemies of this Apostolic See, and those too in which the enemies of God fiercely combat and try to erase from the minds of their citizens all that is Christian and divine. Indeed, by command of Jesus Christ, Who entrusted the entire flock of the Christian people to St. Peter, Prince of the Apostles, (Cfr. Jn. 21, 15-17)—Whose unworthy Successor We are—we love all peoples with an intense affection and We desire to promote the earthly happiness and the eternal salvation of all. All, therefore, whether engaged in armed conflict with each other or threateningly contending and menacingly disputing over their grave differences, are looked upon by Us as so many very dear children; and We desire nothing more, We ask nothing more for them in Our prayers to God, than mutual concord, just and true peace, and ever-increasing prosperity. And if some peoples, because deceived by lies and calumnies, profess open hostility towards Us, We cherish for them a greater pity and a more ardent love.

Undoubtedly We have condemned and rejected, as the duty of Our Office demands, the errors which the promoters of atheistic Communism teach and try to propagate to the greatest detriment and misfortune of the citizens; but the persons who are in error, not only do We not turn them away, but We desire that they should return to truth and to the right path. In fact, We have unmasked and disproved those lies which were often being presented under a false semblance of truth, precisely because We cherish for you a paternal affection and seek to promote your good. For We know for certain that those errors can only cause you the greatest harm, because not merely do they deprive your souls of that supernatural light and those supreme comforts which derive from piety and from the worship of God, but they rob you as well of your human dignity and of the freedom that is due to citizens.

We know that there are very many amongst you who still preserve their Christian faith within the innermost sanctuary of their consciences, who in no way allow themselves to be induced to help the enemies of religion, and moreover whose ardent desire is to profess Christian teaching—the one safe foundation of civilized life—not only in private but if possible also openly, as becomes free men. We know furthermore—and the knowledge has filled Our heart with hope and with deepest comfort—that you love and honor the

Virgin Mother of God with ardent affection and that you venerate Her sacred images. It is known that in the Kremlin itself there was constructed a Church—today unfortunately no longer being used for divine worship—dedicated to Our Lady Assumed into Heaven; and this is a most clear testimony of the affectionate devotion which your forebears and you have for the beloved Mother of God.

Now We are well aware that the hope of salvation can never be absent wherever hearts are turned with sincere and ardent piety to the Most Holy Mother of God. Though attempts be made by men, no matter how powerful or impious, to root out from the minds of the citizenry holy religion and Christian virtue, and though Satan himself may strive with every means to foster this sacrilegious struggle as is described in the words of the Apostle of the Gentiles: "For our wrestling is not against flesh and blood: but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places" (Eph. VI, 12;) yet notwithstanding, when Mary interposes her powerful protection, the gates of hell cannot prevail. She, in fact, is the most loving and most powerful Mother of God and of us all, and never was it heard in the world that anyone has had suppliant recourse to Her and has not experienced Her most efficacious protection. Continue, therefore, as you have been doing, to venerate Her with fervent piety, and to love Her ardently and to invoke Her with these words which you have been accustomed to address to Her: "To you alone has it been given, O Most Holy and Most Pure Mother of God, unfailingly to have your prayers heard" (Acathistus Festi Patrocinii SS. Dei Genitricis: Kondakz.)

We together with you are raising to Her Our suppliant invocations, that the Christian Faith, which is the honor and the support of human society, may be strengthened and increased among the peoples of Russia, and that all the wiles of the enemies of religion, all their errors and their deceptive artifices may be driven off far from you; that public and private conduct may return to conformity with the teachings of the Gospels; that those especially who among you profess themselves as Catholics, although deprived of their Pastors, may resist with fearless fortitude the assaults of the impious, if necessary even unto death; that just liberty which is the right of the human person, of the citizen and of Christians, may be restored to all as is fitting, and in the first place to the Church, which has the divine mandate of teaching all men truth and virtue; and finally that true peace may come with its shining light to your beloved nation and to all throughout the world, and that this peace founded securely upon justice and nourished by fraternal charity may lead all mankind to that common prosperity of citizens and peoples which is the fruit of mutual concord.

May Our Most Loving Mother be pleased to look with clemency also upon those who are organizing the ranks of militant atheists and upon those who are collaborating in furthering such initiatives, that She may deign to obtain for their minds that light which comes from on high and direct their hearts through divine grace unto salvation.

In order that Our and your prayers be more readily answered and to give you an especial attestation of Our particular affection, We, therefore, just as not many years ago We consecrated the entire world to the Immaculate Heart of the Virgin Mother of God, so now, in a most special way, We dedicate and consecrate all the peoples of Russia to that same Immaculate

Heart, in the confident assurance, that through the most powerful protection of the Virgin Mary there may at the earliest moment be happily realized the hopes and the desires which We together with you and with all those of upright intention have for the attainment of true peace, of fraternal concord and of rightful liberty for all: in the first place for the Church, so that through the mediation of the prayer which We raise to heaven in union with you and with all Christian peoples, the saving Kingdom of Christ, which is "a Kingdom of truth and of life, Kingdom of sanctity and of grace, Kingdom of justice of love and of peace" (Preface of the Feast of the Kingship of Jesus Christ) may triumph and be firmly established in every part of the world.

And with suppliant appeal We pray the same Most Loving Mother that She may assist each and every one of you in the present calamitous circumstances and obtain from Her Divine Son heavenly light for your minds, and for your souls that virtue and fortitude by which, with sustaining divine grace, you may be able to victoriously overcome impiety and error.

Given at Rome, from St. Peter's July 7, 1952, the Feast of Saints Cyril and Methodius, in the 14th year of Our Pontificate. PIUS PP XII

(Translation produced by the Vatican Press Service.)

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Excerpts From the Letter of the Holy Office Regarding the Feeney Affair.

The unfortunate events connected with Fr. Leonard Feeney and his followers, we feel, are well known to our readers. There is no need, then, to go into the facts of the case again. Suffice it to say here that Fr. Feeney and his circle have been persistent in their misinterpretation of the axiom: "Outside the Church there is no salvation." Accordingly, the Holy Office in Rome authorized Archbishop Richard J. Cushing of Boston to make public a letter it had addressed to him on August 8, 1949, *relative to the controversy. We are printing below the salient points of this important document.*

"... We are bound by divine and Catholic faith to believe all those things which are contained in the word of God, whether it be Scripture or Tradition, and are proposed by the Church to be believed as divinely revealed, not only through solemn judgment but also through the ordinary and universal teaching office.

"Now, among those things which the Church has always preached and will never cease to preach is contained also that infallible statement by which we are taught that there is no salvation outside the Church.

"However, this dogma must be understood in that sense in which the Church herself understands it. For, it was not to private judgments that Our Saviour gave for explanation those things that are contained in the deposit of faith, but to the teaching authority of the Church.

"Now, in the first place, the Church teaches that in this matter there is question of a most strict command of Jesus Christ. For He explicitly enjoined on His apostles to teach all nations to observe all things whatsoever He Himself had commanded (Matt., 28: 19-20.)

"Now, among the commandments of Christ, that one holds not the least place, by which we are commanded to be incorporated by Baptism into the Mystical Body of Christ, which is the Church, and to remain united to Christ and to His Vicar, through whom He Himself in a visible manner governs the Church on earth.

"Therefore, no one will be saved who, knowing the Church to have been divinely established by Christ, nevertheless refuses to submit to the Church or withholds obedience from the Roman Pontiff, the Vicar of Christ on earth.

"Not only did the Saviour command that all nations should enter the Church, but He also decreed the Church to be a means of salvation, without which no one can enter the kingdom of eternal glory.

"In His infinite mercy God has willed that the effects, necessary for one to be saved, of those helps to salvation which are directed toward man's final end, not by intrinsic necessity, but only by divine institution, can also be obtained in certain circumstances when those helps are used only in *desire* and *longing*. This we see clearly stated in the Sacred Council of Trent, both in reference to the Sacrament of Regeneration and in reference to the Sacrament of Penance.

"The same in its own degree must be asserted of the Church, in as far as she is the general help to salvation. Therefore, that one may obtain eternal salvation, it is not always required that he be incorporated into the Church *actually* as a member, but it is necessary that at least he be united to her by *desire* and *longing*.

"However, this desire need not always be explicit, as it is in catechumens; but when a person is involved in invincible ignorance, God accepts also an implicit desire, so called because it is included in that good disposition of soul whereby a person wishes his will to be conformed to the will of God.

"These things are clearly taught in that dogmatic letter which was issued by the Sovereign Pontiff, Pope Pius XII, on June 29, 1943. 'On the Mystical Body of Jesus Christ.' For in this letter the Sovereign Pontiff clearly distinguishes between those who are *actually* incorporated into the Church as members, and those who are united to the Church only *by desire*.

"Discussing the members of which the Mystical Body is composed here on earth, the same August Pontiff says: 'Actually only those are to be included as members of the Church who have been baptized and profess the true faith, and who have not been so unfortunate as to separate themselves from the unity of the body, or been excluded by legitimate authority for grave faults committed.'

"Toward the end of this same Encyclical Letter, when most affectionately inviting to unity those who do not belong to the body of the Catholic Church, he mentions those who "are related to the Mystical Body of the Redeemer by a certain unconscious *yearning* and *desire*,"and these he by no means excludes from eternal salvation, but on the other hand states that they are in a condition "in which they cannot be sure of their salvation" since "they still remain deprived of those many heavenly gifts and helps which can only be enjoyed in the Catholic Church."

"With these wise words he reproves both those who exclude from eternal salvation all united to the Church *only by implicit desire*, and those who falsely assert that men can be saved equally well in every religion (cf. Pope Pius IX, Allocution 'Singulari quadam,' in Denzinger, nn. 1641, ff—also Pope Pius IX in the Encyclical Letter 'Quanto conficiamur moerore.'

"But it must not be thought that any kind of desire of entering the Church suffices that one may be saved. It is necessary that the desire by which one is related to the Church be animated by perfect charity. Nor can an implicit desire produce its effect, unless a person has supernatural faith:

'For he who comes to God must believe that God exists and is a rewarder of those who seek Him.' (Hebrews, 11:6.) The Council of Trent declares (Session VI chap. 8:) 'Faith is the beginning of man's salvation, the foundation and root of all justification, without which it is impossible to please God and attain to the fellowship of His children.' "

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Reference was made in the last issue of UNITAS *to the discourse delivered by His Eminence, Eugene Cardinal Tisserant, on the occasion of the 25th anniversary of the* Apostolaat der Hereniging *in Holland. At that time, unfortunately we were unable to have the manuscript in time for publication. Accordingly, with the kind permission of His Eminence, we are reproducing it in the present issue.*

The Tragic History of Eastern Christians

THE *Apostolaat der Hereniging* was brought into being for the purpose of awakening or of promoting among Catholics of the Low Countries an interest in problems concerning Christian unity, to solicit their prayers for the attainment of this longed-for unity, and to marshall together material assistance for those endeavors which are directed towards preliminary rapprochements and which are helping to preserve the solidarity of those who are exposed to the danger of fresh separations. In view of the fact that the celebration of the 25th annviersary of the *Apostolaat der Hereniging* is the occasion of my presence here, it seemed to me that I could very appropriately speak to you about the existence of certain conditions in the East which have made unity there more fragile than in the West, that very unity which Our Lord Jesus Christ desires for all those who have accepted His teachings.

When I arrived in Paris about the middle of January in 1915, detailed to that section of the military staff of the Ministry of War which had to deal with eventual operations in the Near East, I began my work by preparing for the colonel in charge of this service a nomenclature of terms—about 20 of them—by which one could designate the different Christians of the East. And I explained to him how there were three principles of differentiation among them: nationality, obedience, and faith. Whenever we speak of the Armenians, the Chaldeans, or of the Copts, we are referring to an ethnical difference; the terms, "dissidents," "separated brethren," "uniates," or "Catholics" determine their obedience; those of "Nestorians" or of "Jacobites" manifest differences of faith.

Christians of the East separated themselves from one another and had to endure innumerable vexations from peoples and governments alien to Christianity. The history of their communities has been a long tragedy, a perception of which I should like to give you by explaining just what the principal causes of their misfortunes were.

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The heralds of the Gospel, at the close of the era of persecution, now found themselves confronting much different environments in the eastern and western regions of the Roman Empire. In the West, Rome had extended its empire over peoples who were, in general, loosely settled; several of these had recently arrived in the territories they were holding, without their own proper literature and subject to the pressure of other peoples transmigrating from

the East to the West in quest of definite settlements. The civilization and the language of Rome, from the moment that a Roman administration had established itself in a given area, accomplished a work of unification which redounded to the advantage of the Roman Church. Neither in Africa, nor in Spain, nor in Gaul, and not even in the British Isles, did it occur to the Christians of that age to use any other language for their liturgy than Latin, once the usage of the Greek tongue had been definitely given up at Rome.

The unity of the Near East had been realized, before the Christian era, by Alexander and the dynasties of his successors. The Latin language never took root there, neither in Greece nor in the other countries of the eastern basin of the Mediterranean. Beyond the eastern frontiers of the Empire, Persia had its own civilization which was quite impervious to the Grecian influence. Even in those countries where the use of Greek had become very widespread, as in the interior of Asia Minor or in Syria, the native tongues had always continued to be employed. In the area surrounding Antioch, the people kept up their use of Syriac; and Egyptian peasants had preserved their own language. In Armenia, the nobles themselves preferred the language of their people to the language of commerce which was still so widely known by their subjects. This is what explains the multiplicity of idioms used by those of the East in their liturgical functions. Probably from the second century, prayers were recited in Syriac at Edessa and in Coptic throughout the Egyptian countryside. The originals of the liturgical formulas were still in Greeks because Christianity had first diffused itself in urban communities, and because the texts had been fixed by Bishops who lived in the cities; but the peasants must have quickly obtained translations of them into the language which they knew best, and in this they imitated what used to be done in the synagogues where the reading of the Hebrew text had been followed by a translation or interpretation in Aramaic.

The Jews had settled quite extensively throughout the Near East and not only in Assyria and Babylonia where they had developed a race. There were some also in Persia and farther towards the East, as well as in Egypt where as mercenaries of the Persian army they had arrived as far as the first cataract. There were likewise many Jews in the cities of Asia Minor. The Apostles, and even St. Paul who called himself the Apostle of the Gentiles, everywhere depended upon these Jewish colonies in their preaching of the Gospel. But we know that conflicts easily arose between Jews and non-Jews. This was often a source of difficulty for the first Christian communities in the East. In the other direction, if there were large numbers of Jews at Rome, there could not have been very many in the cities of western Europe, at least during the age of persecution. More of them could be found there towards the last days of the Empire, devoting themselves to commercial enterprises.

In the West, Christians who had been converted from Judaism appeared to associate immediately with converts from paganism. In the East, however, the Jews kept to themselves, and by their religious concepts stood apart from the other Christian communities; the tendency towards Jewish Gnosticism manifested itself only there. The converts from Judaism, still, were not alone in their speculations regarding the dogmatic content of Christian preaching. Philosophy, as its name implies, is of Greek origin; it was developed before our era, and at the beginning of it, in Greece proper and in the countries under the influence of Hellenistic culture, but not in western Europe. Despite the

repugnance which the Jews entertained for the doctrines and civilization of the pagans, one of them, Philo of Alexandria, upon studying the teachings of the Athenian philosophers, decided to make use of this extraneous science in explaining the Scriptures. It should not be surprising that in Alexandria a Christian academy had been instituted for the purpose of explaining the new religion in terms acceptable to the philosophers. The foundation had taken place before the end of the age of persecution; the reason being that the success which the Gnostic sects had attained by their lucubrations demanded on the part of Christian scholars an effort effective enough to refute them.

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There were two systems of thought before the close of the era of persecution which claimed a large number of adherents; these were Marcionism and Manichaeism, both of which had been conceived by Asiatics. The history of their development goes to prove how the spheres of their influence were of different types. Marcionism originated in Rome but had disappeared there within a century when at the end of the 4th century Theodosius was still obliged to legislate for its abolition in the Orient. Manichaeism, which had a certain number of followers in the West, continued to persist and develop in Egypt and even as far as the eastern frontiers of Persia where texts of its doctrines have been discovered. In the West, however, it had been thoroughly discredited after the telling refutations of St. Augustine who in his younger days had allowed himself to be ensnared by its tenets.

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The history of the great heresies which grew in scope after liberty was accorded to the Church by the Edict of Milan demonstrates with still more evidence how the East was harried more than the West by Trinitarian and Christological controversies. To be sure, there were Arians to be found in western Europe, but they were mainly Goths who had adopted Arianism while roaming about south-eastern Europe in the environs of Constantinople. They did not succeed in influencing the faith of the Western peoples with whom they came in contact, even when the latter happened to be of the same Germanic origin as the Goths. In the West there are neither Monophysite nor Nestorian communities, while those Eastern Christians whose break with the Catholic Church during the course of the 5th century was occasioned by discussions which seemingly ought not to have interested the faithful at all, have to this day remained staunch to the positions adopted then.

It has been repeatedly stated that the ignorance of Greek in the Western world, especially from the end of the 4th century, and the ignorance of Latin in the East had much to do with furthering the gradual separation between Constantinople and Rome which culminated in the breaches of the 9th and 11th centuries under Photius and Cerularius. It is certain that the people and the clergy had mistrusted each other for a long time whenever the Popes and the Patriarchs came to a misunderstanding. The Patriarchate of Constantinople labored under an hereditary defect. While the Roman pontiffs were the successors to a line of 30 martyrs, the patriarchs of Constantinople had been chiefly the chaplains of the Emperor and his court. On the one side, there was a psychology of defense with a tradition of unyielding courage in resisting the usurpations of the civil power; on the other, there was a tendency to believe that acquiescence to the wishes of the crown was a

professional duty. It cannot be denied that there were courageous patriarchs at Constantinople as well as popes at Rome who accepted compromise, on the whole, however, very different historical developments resulted. In the West, civil governments had to take into account the protestations of the Church; in the East, they expected capitulation and believed in their right to demand it.

When Islamism began to leave the limits of Arabia, Eastern Christians were intensely opposed to one another. The Emperor of Constantinople wished to assure himself of the triumph of Orthodoxy throughout the length breadth of the Eastern Roman Empire. The Nestorians had been able to maintain their position only outside the borders of this empire and within the domain of the Sassanide rulers who were reigning in Mesopotamia and Persia. The Monophysites, or Jacobites, who had several times profited by important support from Constantinople, eventually revolted against the functionaires of Heraclius, who were attempting to forcibly impose the dogmatic formularies of the Emperor. The Monothelistic dispute at the time of the first expansion of Islamism lessened considerably the power of resistance on the part of the Christians, notably in Syria and in Egypt. Those who did not adhere to imperial Orthodoxy were little disposed to struggle against the invaders from whom they were expecting favors.

Can it be proven that there were Christians who betrayed the interests of Christianity with a view towards obtaining advantages for their sects on the part of the caliphs or their generals? It is indeed probable that there were cases of collusion in those areas where differences were very intense. It is admitted today, following Leone Caetani, that the most fanatical participants in that sustained movement which led the Arabs to the gates of Poitiers were Mussulmans who had abandoned Christianity. The Arabs who had forsaken paganism in answer to Mohammed's appeal and their descendants never possessed such zeal, whether it was in extending their conquests or in imposing the Moslem faith on non-pagans.

The establishment of Islam in the countries of the Middle East marked out the destiny of the Eastern Christians. And it is perhaps easier to understand this today as we witness the means resorted to in certain countries behind the Iron Curtain in bringing about the extermination of Christian communities.

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Islamism was organized from the very time of Mohammed after the manner of a party which reserved to its members certain advantages which it alone could grant. In subjugated countries, non-Moslems were worked and enslaved at will. The Moslems alone were liable to military service, but they alone could profit from the spoils. Mohammed had imposed on his followers the duty of wiping out polytheism by force; but the Arab invaders were careful not to massacre the Christians who happened to live in provinces once belonging to the Roman Empire. Upon submitting themselves, the latter received a legal status which placed them in a condition of inferiority but which allowed them to keep living there. On the other hand, it was not possible to impose the sacred law of the Koran on these infidels, in the Moslem sense of the word. The Christians, accordingly, were able to preserve their Roman legislation which had been codified at Constantinople; and the members of the ecclesiastical hierarchies, Catholic and dissident, became the governors and judges of their faithful, but remaining responsible for them to the Mohammedan authorities.

One can say that Islam, wherever it established itself, caused by a single stroke the fixation of the entire ecclesiastical organization in the Near East. There were no longer creations of new dioceses, but only their suppression whenever the number of Christians became too small to justify the presence of a bishop. It is reasonable to expect that there were defections. Since the Mussulmans did not pay tribute, to which the Christians were bound, certain individuals apostatized out of love for money. Others, whenever they were ensnared by new loves, abandoned the faith so that they could be legally separated from a partner to whom Christian matrimony bound them to remain united. Others became apostates to preserve their lives after they had found themselves in dangerous straits. Pretexts are never lacking when a person prefers his own interests to his duty. Even to this day, there are Christains who become Moslems under similar circumstances.

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During the initial years, and even during the first centuries which followed their conquests, the Moslem governments had a great need for the assistance of Christians, if it was only for organizing the levying of taxes, in much the same way that in the satellite nations of the Union of Socialist Soviet Republics today, too precise demands of the Marxian faith are not made of engineers or doctors. The physicians and scholars among the Nestorians were still well treated by the caliphs of Bagdad during the course of the 9th century. At the beginning of the 14th, Christian Copts, even among the clergy, could be found serving as secretaries to the functionaries of the Mameluke regime. In certain countries, however, the Mohammedan conquest was accompanied by massacres in which those who did not wish to renounce the Christian faith met their death as martyrs. This was true of Georgia where a notable part of the population was made to accept Islamism by force. Occasionally, there were local persecutions a long time after the conquest, the best known of which is that of the Caliph Hakim which occurred after the year 1010 in Egypt and Syria. Hakim brought about the death or apostasy of numerous Christians, caused churches to be demolished, and had even decided upon the destruction of the Holy Sepulchre. After having been diminished by wholesale massacres and widespread defections during the 12th century, the Coptic Church found itself once again under a severe trial in the middle of the 14th by a fierce persecution from which it never recovered. The carnages committed against the Armenians in 1859 and in the following years are too close to our own times to be commented upon. In 1915-16, the Christian populations of the eastern provinces of Asia Minor were nearly obliterated during the course of a large scale deportation.

The lessening of the number of Christians, brought about by more or less spontaneous apostasies and by violent persecutions, had almost everywhere impaired the solidarity of Christians. In addition to this, we must remember that certain ones among them had much to suffer as victims of war. This was the case with the Nestorian Church, so sorely tried by the persecution under the Sassanide emperors, but which had recovered from it and had succeeded in establishing itself as far as Tibet and China. The far-flung invasions of the Mongolians under Genghis Khan and Tamerlane then reduced it to a mere shadow of its former existence. The Nestorians and the Chaldean Catholics survived during the course of several centuries only by living in

mountainous regions which the invaders had by-passed, but where they were continually harrassed by the Kurdish emirs.

There are finally two great branches of Christianity which were limited in their development because they had never perfected their organization as well as that of other Christian communities; I am referring here to the Syro-Malabarese and the Ethiopian Churches. The southwestern area of India possesses an extensive Christianity, the vicissitudes of which are well known for the period which extends from the arrival of the Portuguese at the beginning of the 16th century to the establishment by Leo XIII of an autonomous hierarchy. Unfortunately, almost all the Syro-Malabarese manuscripts were burned at the Synod of Diamper in 1599, and it is impossible to reconstruct the anterior history of Christianity in the southwestern part of India. It is well known, at any rate, that the Christians of Malabar did not have their own bishops, but were governed by prelates chosen from Mesopotamian monasteries who had been commissioned by the Katholikos of Seleucia-Ctesiphon on whom they depended for jurisdiction. The Christians of Ethiopia did not have bishops of their own, either. Ethiopia belonged to those territories designated by the Councils as subject to the jurisdiction of Alexandria. The apostle of the Ethiopians, St. Frumentius, a Syrian, had received his consecration from St. Athanasius. When death came to the Ethiopian *abuna*, a delegation departed for Alexandria or Cairo where the envoy from Ethiopia made arrangements, for a certain sum of money, to have a Coptic monk consecrated as the new *abuna*. It was the Patriarch, himself, who performed the consecration. The *abunas* ordained priests, but were unable to consecrate bishops; and this mode of procedure continued up until 1929. One can understand why the Mesopotamians and the Egyptians who were sent to preside over the destinies of the Indian and Ethiopian Churches, respectively, rarely exercised any genuine influence there. Political vicissitudes involved with them a prolongation of vacant sees, and a previous ignorance of the language condemned many of those foreign bishops to content themselves with an activity which was purely liturgical in character.

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The circumstances which we have just described explain why the religious life in the whole of the Christian East from the 7th century tended most frequently to a state of enfeeblement. Whereas in the West, celibacy, which was gradually demanded by the faithful and sanctioned by the councils, was an aid to the clergy in the exercise of their ministry; in the East, the marriage of priests, which became habitual after the Quinisext Council of 691, hindered the activity of the secular clergy who were ordained without sufficient preparation. Ecclesiastical studies were kept up only in the monasteries, which were subject to all the turns of fortune which their monarchical form of government can allow. What has come down to us from the Eastern monastic libraries of the Middle Ages shows that in certain places the scientific tradition was kept for a long time. But that which has come down to us is very slight indeed compared to the elements which the medievalists have at their disposal for reconstructing the history of the libraries belonging to Latin monasteries. The decline in studies among the clergy has also been a positive cause of languishment among the Christians of the East. Communities whose leaders are poorly instructed are scarcely capable of resisting temptations. The prestige of the Christians of Mesopotamia in the 8th and 9th centuries

was due to their intellectual achievements. More than once, learned prelates came forth to ward off the blows which menaced their flocks, but too often it was a lack of knowledge on the part of their priests that deprived the Christians of the East of the help upon which they should have been able to rely.

The capture of Constantinople by Mohammed II in 1453 placed under Moslem domination the only patriarchate in the East which had not as yet been subjugated. Then, nearly all the Christian communities of the Eastern rite in Europe underwent the oppression which the Christians in Egypt and Asia had already suffered for centuries. Defections and the kidnapping of youngsters for future use as Janissaries cruelly tried many of them. The only groups not tormented by the persecutions undergone by non-Moslems in Islamic territory were the members of the Russian Church and the Ruthenians of Lithuania and Poland. The Orthodox Church at Moscow was a state religion, with all the advantages as well as all the inconveniences which such a limitation implies. She was able to expand with the spread of Tsarist domination and organized missions in Siberia and Alaska; but she had to remain pliable to the will of her sovereign and, since she was deprived of her Patriarch, she had to recognize for two centuries the authority of a lay overseer in her synod. The history of the Ruthenians would merit greater detail. Their Church, of which the greater part has been reunited with Rome, was the victim of numerous political misfortunes, the worst of which were the successive partitions of Poland.

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I have said enough to help you understand in what way the history of the Christian communities of the East differs from that of the Latin Church. The causes of division, even from the very beginning have been multiple; there was the insufficient fusion of populations which tended to separate as soon as the civil power weakened; there were theological discussions carried too easily before the public eye; there was the subjugation to an inferior civil status in non-Christian states which had a theocratic constitution; there were losses occasioned by disturbances, persecutions and wars. When one studies in some detail the history of the Eastern Christians, there is no wonderment in seeing them so reduced—rather one marvels that they still exist. What courage, then, must have been necessary for this whole progeny of Christians to defend, as they have, the treasured faith of their fathers.

Eugene Cardinal Tisserant

NEWS

ECUMENISM AND REUNION

The World Conference on Faith and Order at Lund

The Third World Conference on Faith and Order assembled at Lund in southern Sweden from August 15th to the 29th. It was an impressive congress of over 250 delegates representing close to a hundred different Christian denominations. This important gathering was a continuation and development of the first two World Conferences which had been held at Lausanne in 1927 and at Edinburgh in 1937, and was the first time it had met under the sponsorship of the World Council of Churches to which it had been joined at Amsterdam in 1948.

A great deal of preparation had been made for this World Conference, and delegates sent to Lund were keenly expecting definite progress on the difficult road to Christian unity. A commission which had been appointed beforehand submitted two plans for discussion to the delegates assembled: one on *Ways of Worship* and the other on *The Concept of the Church.* In presenting these plans to the Conference, the President in his opening address said: "The whole development of theology has brought with it on the one hand a discarding of earlier controversies . . . and on the other, a reaffirmation of doctrinal stands which seemed to have lost their actuality. In a good number of churches theology has won for itself a new importance, and together with it, the Church herself has come into the focus of interest."

The World Council officially admitted that it had reached "a crucial point" in its ecumenical discussions and that it was time to put an end to fruitless comparing of doctrines. It stressed rather the undertaking of positive steps towards achieving Christian unity. The commission in its report, stated that the purpose of the congress was "not to formulate schemes and tell the churches what they ought to do, but to act as the handmaid of the churches in discussing obstacles to reunion." In reference to this last point, the Conference made the important observatoin that very often racial, ethnical, political, and social factors were to blame for causing divisions among Christians.

Shortly after the Conference began, the hopes of the delegates were somewhat jarred by an address by the Most Reverend Athenagoras, the Exarch Archbishop of Central and Western Europe, who was representing the Ecumenical Patriarch of Constantinople. In an uncompromising discourse he declared that the Orthodox Church is "the whole and only Church, the Body of Christ, the only mandatory agent of the Apostles. Hence, only she can define the faith." He declared further that representatives from his church were not permitted to discuss and compare doctrines but were expected only to state the teachings of their church if called upon to do so.

Another point in the Archbishop's discourse which surprised his listeners was his censure of Protestant missionary endeavors in areas inhabited by the Orthodox. "Such proselytizing," he said, "if not stopped, might cause enmity among the Orthodox people against all Protestants, and this would be disastrous to any ecumenical movement." It was the Orthodox delegation, moreover, that frequently reminded the assembled delegates that reunion without Rome was unthinkable.

Noteworthy among the communications sent to the Conference was that

from the Younger Churches. It reflected the attitude of many who were in attendance at Lund and read in part as follows: "We desire Church Unity primarily because it is the will of Our Lord. In this matter the parent churches must resist the temptation to measure everything by their own standards. We well realize that the hope for a united Church lies in maintaining all those elements of faith and order which were the fundamentals of the Church before that unity was broken by the sins of men who could not maintain those elements in a just balance."

During the sessions that followed, a good deal of discussion centered about the two main topics of the nature of the Church and the character of Christian worship. That the need for clarifying the notion of the Church was a crucial matter for the Conference was reflected in an evening sermon by the Primate of Sweden, Archbishop Brilioth, in the Lund Cathedral in the presence of the King and Queen of Sweden. During the course of his sermon, the Primate observed that "Men who had moved about in an unecclesiastical atmosphere again discovered the Church. How had the Bible been put into their hands? Is it not a gift of the Church, or rather of God by means of the Church to the individual person? The Church came before the Bible . . . There is no escaping the role of the Church. Without it there can be no Christian life."

An official document drawn up by the commission did state that "Christ is the Head of the Church which is His Body. Through His Spirit, Christ Himself is present in the Church. Christ lives in His Church, and the Church lives in Christ . . . Through the unity of Christ we seek to understand the unity of the Church on earth, and from the unity of Christ and His Body, we seek a means of realizing that unity in the actual state of our divisions on earth. We can grow together towards fullness and unity in Christ only by being conformed to Him who is the Head of the Body." Unfortunately, in spite of these lofty conceptions, there was still no definite agreement among the delegates when it came to the question of defining the nature of the Church.

The same lack of agreement resulted also when the representatives of the various churches discussed the character of Christian worship. All were in accord that there was an obligation on the part of the Church to worship God, but no definite conclusion could be reached as to the form it should take. However, there was general agreement among them that worship consisted in the preaching of the Gospel and in the use of two Sacraments, Baptism and the Holy Eucharist. But even here they were marked differences of opinion as to the place the Eucharist should hold in the worship of the Church. There were similar divisions in the matter of the Communion of Saints, devotion to the Blessed Virgin and prayers for the dead. In view of these differences, the Conference recommended the "cultivation of a sympathetic and reverent attitude by all Christian people towards all forms of worship, both liturgical and non-liturgical."

On the suject of intercommunion, there were also deeply divergent opinions. The Orthodox and the Lutherans were decidedly opposed to the idea, and in this they were supported by a number of Anglicans. The Lutherans, in giving the reason for their stand, held that a genuine unity of communion was impossible without there being present at the same time a real unity of faith. Nevertheless, a considerable number of delegates did remain favorable to intercommunion.

The progress of the World Conference was unfortunately hampered by the doctrinal divisions of those assembled there, and in the final report it was stated: "We cannot but express our deep disappointment and concern that there is not a larger measure of agreement among us." That there was a great deal of sincerity and earnest desires for unity present at Lund is a very evident fact. That there was some definite progress there cannot be denied; and this, despite the difficulties encountered, gave assurance to the churches assembled for this important gathering that they had at least made another forward step towards the attainment of their ideal of Christian unity.

By coincidence, Catholics from all over Germany were celebrating their *Katholikentag* at the same time that the various delegates were assembled at Lund, and as a gesture of good will sent the following telegram to the Conference: "The Berlin *Katholikentag* sends greetings to the Christians meeting at Lund, and prays with them that God may bless their work. May the Third World Conference on Faith and Order bring Christianity nearer to that goal which was so dear to Our Lord, that all who believe in Him may be brought together in complete union. In this sense, we are united in prayer." These good wishes on the part of German Catholics were cordially acknowledged by the authorities at Lund who assured the convention at Berlin that those attending the Conference would unite their prayers with those of Catholics for the achievement of unity according to the will of Christ.

Meeting of the Lutheran World Federation at Hanover

The Lutheran *Weltbund,* representing some 70,000,000 followers of Luther throughout the world, recently held an international assembly at Hanover, Germany. From July 21st to August 4th, representatives from many countries, including over 100 bishops, met together to discuss various aspects of Lutheran church life. A previous world meeting had been held at Lund, Sweden, in 1947, and since that time a number of different proposals had been brought together for the consideration of the delegates to the Hanover congress. Among them were: Bible study, preaching, the sacraments, mission activity, relations of Church and state, theological studies, church art and architecture, and the nature of the Church of Christ.

Reflecting a remarkable trend in present day Lutheran thought, Bishop Nygren, a former president of the *Weltbund,* advocated a return to the *pure* doctrine of Luther. He declared that over the past four centuries rationalism and liberal Protestantism had done a good deal of harm to the Christian heritage and that it was time to make an objective study of the foundations of Lutheranism. This appeal was also echoed in the statements by Probst Asmussen who strongly recommended a restoration of early Christian tenets. In this connection he declared that the Lutherans are simply another Protestant sect if they trace their origin to the year 1517. Our readers may remember that it was the logical pursuance of this argument that led to the sensational conversion of Rudolf Goethe a prominent Lutheran clergyman in Germany in the spring of 1949.

During the meeting of the Confederation a keenly felt need for Christian unity was expressed by those in attendance. For Lutherans this has been a problem for years, particularly among themselves. In Germany, for example there are at least four major groups among the followers of Luther; and although there has been cooperation between them, still the divisions are deplored by many sincere Lutherans.

Referring to the achievements of this world meeting a writer in the German publication, *Rheinische Merkur,* remarked that the Lutherans of our day are not only going back to Luther, but beyond him. "It is significant enough," he writes, "that at Hanover neither the old formula of protest against Rome nor even the term 'Protestantism' was to be heard."

Episcopal Bishops Stress Church Unity

"Man's urgent and terrible need to be one" is described as a sign of our times in the pastoral letter issued by the bishops of the Protestant Episcopal Church at the close of that Church's General Convention held at Boston during the last part of September. Pointing out the glaring weakness of disunity, the pastoral letter stated: "With what power can a church, complacent in its division, speak to a world which knows that division means death? Granted that history cannot be undone in a minute, still, God does expect us to be unwavering and sincere in our own search for unity."

It was proclaimed at the General Convention that the Episcopal Church would carry on its efforts for unity with other churches but chiefly through the medium of intercommunion rather than by merger. In a special message, the House of Bishops stated that an invitation to "baptized communicant members of other churhces" to receive Holy Communion in the Protestant Episcopal Church could be extended "for a responsible ecumenical purpose" dependent upon the decision of the local bishop. In reference to the question of Episcopalians receiving Communion from other denominations, the bishops declared; "We do not generally encourage this participation." However, they did leave the door open to this participation in the case of Episcopalians attending an ecumenical meeting. In such circumstances it would be permissible for individuals to receive Holy Communion in non-Episcopal services in accordance with the dictates of their own consciences.

In the special message of the House of Bishops hope was expressed that Episcopalians "will remember that we shall not have unity by wishing for it, but only by honestly and painfully facing the facts and the causes of disunity and solving them together in a straightforward way."

Opening of the Graduate School of Ecumenical Studies

Under the auspices of the World Council of Churches the new Graduate School of Ecumenical Studies was formally opened at Bossey, Switzerland, on November 1st. This school was organized by the World Council in conjunction with the Theological Faculty of the University of Geneva, and was made possible by the generosity of Mr. John D. Rockefeller. It has for its purpose the thorough study of ecumenical questions and an intellectual exchange with lecturers and students from other churches and countries. The teaching staff at Bossey is composed of members from the faculty of the University of Geneva, World Council workers, and visiting professors from various countries. The director of the Graduate School is Prof. Hendrik Kraemer. (EPS)

The Convocation of Canterbury and Church Relations

A report entitled, *Church Relations in England,* was the center of much discussion during the Canterbury Convocation which took place at Westminster in October. Prospects of union with the Scottish Presbyterian Church and

with the Methodist Church were treated at length by both the Upper and Lower House of Bishops. It appeared from the ensuing discussion that they regarded the place of the episcopacy as the main issue at stake in their efforts for reunion with the Nonconformist Churches.

In this connection the Archbishop of Canterbury declared: "It is possible now for the Church of England to discuss with the Free Churches the possibility of their becoming episcopal. Fifty years ago, it would have been quite impossible for any such discussion to have begun. I do think we should take courage and thank God that the climate of opinion and our relations with Free Churches have so changed that it is possible for representatives of all kinds to discuss, over a long period, how the thing would look if they became episcopal churches."

A New Publication on the Ecumenical Movement

The British Council of Churches has recently sponsored the publication of an interesting pamphlet entitled, "Recovering Christian Unity." This short work serves as an introduction to the ecumenical movement and endeavors to explain to the reader what it is, how it originated, and what he, as an individual, can do to further it. The publication is illustrated and likewise includes an up-to-date diagram portraying the progress of the movement since 1910. Officials of the British Council of Churches decided to publish this short introduction in answer to the many inquiries received about the nature and activities of the ecumenical movement. (EPS)

W.C.C. Again Sponsors of Prayer for Christian Unity

Since 1942 the Faith and Order Commission, which is now an integral part of the World Council of Churches, has observed the Week of Prayer for Christian Unity which is simultaneous with the Chair of Unity Octave from January 18th to the 25th. In preparation for the forthcoming Week of Prayer in January, the Faith and Order Commission has sent out the following circular to all those on its mailing list:

"Once more we join with Christians of many confessions in prayer for the unity of the Church of Christ according to His Will. From other sources, we hope, you will be receiving suggestions on prayer for unity during this Week, since its observance is slowly but surely gaining ground in many countries. But, as we pray in general for the unity of the Church, so we invite you to pray in particular for the work of Faith and Order as it seeks to serve the end of unity. Either in your personal prayers or as you lead corporate prayer will you remember some of the following concerns which occupy our minds in "Faith and Order" as we look at our task in the light of the Conference held in Lund last August. These subjects for prayer are suggested by the conference report.

A Prayer

O Lord Jesus Christ, Who didst say to thine Apostles, Peace I leave with you, my peace I give unto you,

Regard not our sins but the faith of thy Church,

And grant unto her that peace and unity which are agreeable unto thy will,

Who with the Father and the Holy Ghost, livest and reignest for ever one God. Amen.

Let us pray—that the unity which it has been given to the churches to experience together may now find clearer manifestation:—that our churches may earnestly consider whether they are doing all they ought to do to manifest the oneness of the people of God.

Let us pray—that a more profound study together of the doctrine, of the person and work of Christ and of the Holy Spirit may lead to deeper agreement upon the doctrine of the Church:—that we may know more truly that the way of Christ is the way of the Church, and that the mystery of His life is the mystery of the Church's life.

Let us pray—for growth of agreement upon the nature of the Church's unity and continuity as the visible fellowship in which all members, acknowledging Jesus Christ as living Lord and Savior, shall recognize each other as belonging fully to His Body, to the end that the world may believe.

Let us pray—that all Christian people may cultivate a sympathetic and reverent attitude to all the forms of worship in which God confronts man:—that so they may be led to reflect upon the question of how far varieties in worship within our different communions make it possible to conceive of a similar rich diversity within a united Church.

Let us pray—that discussion of the painful problems surrounding intercommunion may be made more fruitful and more charitable by the acceptance of clear and agreed terms in which to discuss it:—that both those who advocate and those who oppose intercommunion before full union may respect each other's convictions and that both may strive for the resolving of their differences.

Let us pray—for a more perfect dedication to God's will, so that all Christians, returning humbly to the only springs of mercy and power, may find that their feet are set firmly upon the path to that unity which God has designed for His people."

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Around the World

GERMANY

Celebration of National Catholic Day at Berlin

The great Berlin Olympic Stadium, built by Hitler 20 years ago, was the setting for the 75th German *Katholikentag* during the last part of August. Over 200,000 persons, including several thousand East German Protestants, marched into the stadium to take part in the impressive ceremonies organized for the occasion. The climax of the celebration was the offering of Holy Mass by Archbishop Aloisius J. Muench, Apostolic Nuncio to Germany, which was attended by many persons expelled from behind the Iron Curtain and by thousands of Catholics from East Germany who had defied the Red authorities in crossing over to West Berlin. On this occasion the common prayers of the Mass were recited together by the entire congregation.

It was this same stadium which had been used for a Protestant convention last year, and at that time a huge cross, a hundred feet high, had been erected there. This same cross was graciously left standing for the use of the Catholics during their *Katholikentag*. Cooperation between Catholics and Protestants was an outstanding feature of the celebration in Berlin. Part

of the program included a discourse by a Protestant leader stressing the need of unity among all Christians in the present crisis, and many Protestants attending wore both Catholic and Protestant insignia to proclaim their desire for unity. A further sign of this good will could be seen from the invitation extended to Archbishop-elect Joseph Wendel by the Lutheran leader, Bishop Dibelius, to be the latter's special guest during the *Katholikentag*.

Another highlight of this memorable event was the holy hour presided over by Cardinal Joseph Frings of Cologne. The prayers that he led were joined at the same time by those of Catholics all over Germany.

Still another important aspect of the convention in Berlin was a special message from the Holy Father. In it he declared that the meeting was "an eternal symbol of how your Christian life must fulfill itself in the midst of hitherto unseen tensions that dominate the entire spiritual and public life today. May your life correspond to the unconditional and absolute truth of your faith. May you appreciate the inextinguishable riches that your faith brings you as a gift . . ." The Holy Father then went on to say: "Materialism expresses itself in struggle; faith in love. Faith is the salvation of social and community life; materialism reduces it to mere collectivity. Materialism knows only time; faith guarantees the resurrection and eternity.

German Reds Planning New Diocese in East Germany

It has been reported that Red Officials in the Soviet zone of Germany are considering the forcible establishment of an artificial diocese including sections of three dioceses in that zone, Fulda, Osnabrueck, and Paderborn. The Communist-patrolled areas of these dioceses are now under the jurisdiction of ordinaries residing in western Germany. The Communists have continually maintained that the Bishops from there, or their representatives, could have access to the sees of East Germany by special permits.

Within the recent past, however, Bishop Adolf Bolte was expelled from the Thuringian section of his diocese because Red authorities claimed that he had visited towns for which he did not have the required permission. At the present time the Reds are refusing residences to priests not now living in the Russian zone even though they may have been born there. This refusal is based on the pretext that these priests were "trained in western seminaries." It is likewise becoming increasingly difficult for both Catholic and Protestant clergymen maintain contact with their superiors in western Germany. In fact it is known that they had often been refused permission to visit relatives in the West.

This control by Red authorities is so stringent that it appears impossible to ordain priests in the Soviet zone unless they receive their training in the only seminary there. This is located at Erfurt and was recently established there after permission for its foundation in Berlin was denied. Candidates for the priesthood are already scarce in East Germany, and these rigid measures are seriously crippling the efforts of the Church to relieve the crucial need for priests in that area. They also tend to bring all church activities under strict communist supervision.

Dr. Max Jordan, NCWC correspondent, recently related how the Auxiliary Bishop of Fulda circumvented Red control by the secret ordination of a deacon. This had at first been considered very unlikely since the travel permits of the Bishop and the one to be ordained made their meeting ap-

parently out of the question. They met, however, by night; and the Bishop "ordained him at a night ceremony, as in the days of the early martyrs."

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LITHUANIA

The Plight of Lithuanian Catholics

According to the latest census, there are 2,000,000 Catholics in Lithuania served by 623 priests. At the present day their situation is a desperate one. Thousands of them are now in the forests of their country offering armed resistance to Soviet invaders. Just recently these unfortunate people made an urgent appeal for help to the Holy Father, saying that unless this needed aid comes soon, in a few years' time their nation will have been annihilated. Vatican radio which reported this message quoted it as follows:

"Holy Father, we Catholics of Lithuania are seeking your help. We are exposed to a process of annihilation, exposed to terror. We are hungry and naked. We are drowning in a blood bath. We have lost all our rgihts and are completely cut off from the world.

"Those among us who die are blessed because they no longer have to witness what has happened to our country. Holy Father, we seek your forgiveness because we envy our dead, but what we have gone through cannot be described or imagined. Our people are being exterminated so that in five years' time there will no longer be any Lithuanian people.

"Who are the people in the civilized world who refuse to see and realize what is happening? They are lulled into a false sense of security and hope that the Eastern enemy will stop after our annihilation. We beseech you, Holy Father, help us to aid our nation." (RNS)

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AUSTRIA

Austrian Catholic Day Congress

The Austrian *Katholikentag,* the first to be held since 1933, was observed in Vienna during the second week in September. The congress, whose general theme was "Freedom and the Dignity of Man," was attended by an estimated crowd of 250,000 persons which included a considerable number of non-Catholics as well. In fact a formal invitation had been extended to Austrian Evangelical leaders to attend the gathering—a thing which was without precedent in the past. This invitation was a consequence of the close cooperation between Catholics and Lutherans since the time of the Nazi occupation of Austria. Bishop Gerhard May, head of the Evangelical Church in that country, was among those who were invited to attend. In anticipation of this, he was quoted as saying: "An invitation would not surprise me because I and my advisors have close links of friendship with high Church dignitaries in Austria. The circumstances of Nazi rule over Austria during the war made us allies, and a close cooperation resulted." It was also revealed that there were three Protestant observers at the ceremonies.

Cardinal Innitzer was chosen by Pope Pius to be the Papal Legate to the *Katholikentag,* and this marked the first time that a Legate had been appointed for this particular observance. The Holy Father likewise broadcast a special message to those attending the celebration in Vienna.

Among other things, he stressed the importance of education, marriage, the family, and social life. He also warned his listeners of the threats of socialism to individual and family life, and in this instance, he declared: "The Church will fight this battle with extreme decisiveness, for it is a battle for supreme things; for the dignity of man, and for the salvation of his soul."

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FRANCE

Cardinal Tisserant Attends European Council Assembly

Eugene Cardinal Tisserant, Dean of the College of Cardinals, was present at Strasbourg in September for the opening sessions of the Consultative Assembly of the Council of Europe. His presence there was another indication of his long-continued interest in the attainment of European unity. Speaking over the Strasbourg radio that evening, the Cardinal gave a memorable discourse delineating the important aims of the Council in furthering continental unity. In it, he made the following salient points:

"The Council of Europe has limited aims, but its meetings should interest the whole world, for in it those countries are represented in which our civilization grew; a civilization bearing the name of "Western" or "Christian." It is called Western because it was formed in those areas with access to the sea where the great migration movements were rooted. It is called Christian because Christianity completed and perfected the cultural edifice the first elements of which Greece and Rome already possessed.

"If the Holy Father has shown his interest in this new session of the Council of Europe, it is because time is short. It is necessary to create Europe. Europe must realize the significance of this moment. If a closer union should fail, the danger might arise of the efforts of the European States remaining ineffectual, but in unity they can yet be formidable. It is not only since yesterday that there has been truth in the saying that unity creates strength. On the other hand, it is clearly not a question of material unity alone. . . . Religious faith is certainly not an obstacle in the way of a correct realization of the values that can make human life easier and happier. On the contrary, religious faith liberates men from that impetuosity which looks for results too quickly. . . .

"Europe arose under the sign of the Cross, at a time when religious faith exercised great influence over individuals and their organizations, over States, Universities, and corporations. We challenge decidedly the opinion that faith is less important today than it was at that time. For it establishes best the principles of justice by which the relations of nations and individuals must be regulated. The attractive forces of materialism, which promises a better world to its followers, have arisen from a waning of faith in Christian lands and from the want of logical action on the part of too many Christians who no longer make the effort to relate their conduct to the faith which they profess. It is, therefore, an encouraging fact that many of the statesmen on whom the destiny of Europe depends are Christians and are not afraid to say so.

"May the efforts of the Council of Europe help to restore peace in troubled hearts, so that the Rhine, at whose banks the Council of Europe meets, may be able to carry out its task of forming a bridge between the

peoples of Western Europe in an ever-growing and effective manner, and may these peoples themselves come more closely together."

It is worthy of note that after his appearance at Strasbourg, Cardinal Tisserant journeyed to Gunsbach to visit Dr. Albert Schweitzer, and then traveled to Colmar to call on another Protestant scholar, Professor Karl Barth who is a well-known member of the Protestant Faculty of Theology at Basle.

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ITALY

Pax Christi Congress at Assisi

Assisi was recently the scene of a distinguished gathering of pilgrims from many countries belonging to *Pax Christi,* an international movement for the promotion of world peace. Under the leadership of their president, Archbishop Feltin of Paris, members of the organization met in the town of St. Francis to discuss ways and means of gaining their objective more effectively. From Assisi the pilgrims then proceeded to Rome for a special audience and words of encouragement from the Holy Father.

Writing for the London *Tablet,* John M. Todd gives us the following concise survey of this crusade for peace: "In 1945 the Bishop of Tarbes and Lourdes started in his diocese a movement by the name of *Pax Christi,* to be a 'crusade of prayers for peace between the nations.' In 1947 the Holy Father sent a message saying he was pleased to know of the efforts of *Pax Christi* to bring about a Christian peace and to build up the climate of thought in which a deep reconciliation between men and nations might come about. At this stage pilgrimages were organized and attempts made to get French people to visit German shrines and *vice versa.*

In 1950 the movement was established on a new and more definite basis, with the Archbishop of Paris as its President, and with national branches in a number of countries, including Belgium, Canada, France, Germany, Holland, Italy, Luxembourg, Spain, and Switzerland. The movement was now to have this purpose—to emphasize to Catholics themselves the place which peace has in the Gospel message, and the place it must thus have in their lives today, and to encourage Catholics to pray, study and work for peace, in many ways. It was to enable Catholics to make the best possible contribution towards peace in the world. Since then the scope of the movement has steadily increased, built on *prayer* and pilgrimages, on *study* of the conditions of true peace, and on action; the action is twofold, first on the individual level, fostering friendships which run across frontiers and classes and races; and secondly, on the public level, working to create an international conscience and a loyalty to the whole of humanity as well as to a particular country."

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UNITED STATES

Observation of Catholic Bible Week

Sixty thousand posters and 25,000 booklets were sent to all parts of the United States, Canada, Latin America, and South Africa in preparation for Catholic Bible Week, observed from September 28 to October 5. Every rectory, every center of the Confraternity of Christian Doctrine, every Catholic school, college, and major seminary in the United States received a copy of the

booklet entitled, *Suggestions for Bible Week.* This booklet contains a biographical sketch of John Gutenberg, who was the first to print a book, the Guntenberg Latin Catholic Bible, from movable type. Twelve copies of the Guntenberg Bible, the booklet tells us, are to be found in the United States; and the location of each is noted. Information is also presented to the reader on the place of the Bible in the Church, the history of the Bible, and its translation into English and American versions. In addition, the booklet reveals the fact that a new translation of the Old Testament has been authorized by the Bishop's committee of the Confraternity of Christian Doctrine. The first eight books of this version appeared during the celebration of Bible Week.

The Holy Father, a keen devotee of Sacred Scripture himself, wrote a special letter to American Catholics for the occasion in which he declared: "This noteworthy centennial is an event whose celebration calls forth quite properly the fullest participation of Catholics throughout the world. The very fact of the production of the Bible as the first great work of the newly discovered art of printing, in that period when Europe was one and undivided in its Catholic faith, is but another clear attestation to the maternal care of the one true Church of Jesus Christ in safeguarding, honoring and diffusing ever more widely, down through the centuries from Apostolic times, the sacred Word of God."

In conclusion the Pope wrote: "Against the dangers of disillusionment and despair at the failure of worldly remedies in the present crisis affecting all mankind, there ever remains a shining beacon, a sure source of hope and solace in the unchanging inspiration of the Word of God." (NC)

American Protestants Hail New Version of the Bible

September 30th marked the publication date of the Revised Standard Version of the Bible for American Protestants; and to celebrate the event, it was reported that over 3,400 special services were held throughout the United States, Canada, and overseas military posts. At a national observance in Washington, 8,000 persons, including leaders of 45 Protestant and Orthodox communions, attended ceremonies in which the new version was used for the first time in public worship. This service was termed by one reporter as being "the most historic inter-church event in the annals of Protestantism in Washington."

The new Revised Standard Version is the work of a special committee of 32 Biblical scholars under the chairmanship of Dr. Luther A. Weigle, Dean emeritus of Yale Divinity School. This group of scholars, supported by the National Council of Churches and representing the major part of American Protestant denominations, spent close to 15 years in preparing this new version for publication. During the course of this revision, the committee had at its disposal a wealth of information derived from the extensive Biblical research of modern times. For example, manuscripts were used in this translation which were recently discovered in Egypt and the Holy Land and which are of more ancient date than those available for the translators of the King James version. It is interesting to note in this connection that the scholars appointed by King James I in 1608 submitted their translation after only three years of work.

Dr. Weigle, in an article written for the Catholic Biblical Quarterly published at the Catholic University of America, pointed out the need for a new version, and claimed that the Greek New Testament used in preparing the

King James version contained over 5,000 errors in matter and punctuation. Accordingly, a number of notable changes were introduced in the Revised Standard Version, among them being the deletion of the last part of the Lord's Prayer, the substitution of Lord for "Jehovah," and the replacing of "Calvary" by "the place which is called The Skull."

Religious Statistics

The *Yearbook of American Churches* for 1952, recently published by the National Council of Churches, shows a substantial increase in the number of church-going Americans during the past year. A total membership of 88,673,005 is reported in 252 religious bodies, an increase of 1,842,515 over the previous year. Catholics and Protestants both showed a gain over the general population growth in the United States, with Catholics numbering about 29,000,000 and the combined Protestant sects totaling approximately 52,000,000. Since 1926 Catholic membership grew from 18,605,003 to the present total of 29,241,580 while over the same period the number of Protestants increased from 31,511,701 to 52,162,432. Adherents of Judaism were listed as being in the vicinity of 5,000,000. Eastern Orthodox members numbered 1,858,000; those belonging to Old Catholic and Polish National Catholic sects, 337,000; and followers of Buddha, 73,000.

The *Yearbook* also reveals that there are 15 Protestant denominations claiming membership of 1,000,000 or more. The Methodist Church is the most numerous with more than 9,000,000. The next largest is the Southern Baptist Convention with 7,373,000, followed by the National Baptist Convention with 4,467,000. The other denominations making up the first ten are: The National Baptist Convention of America, the Protestant Episcopal Church, the Presbyterian Church, U.S.A., the United Lutheran Church in America, the International Convention of Disciples of Christ, the Lutheran Church Missouri Synod, and the American Baptist Convention.

American Protestant Leader Deplores Denominationalism

The Reverend Charles Clayton Morrison, formerly editor of the *Christian Century*, a prominent Protestant magazine, in a lecture delivered at the University of Chicago, expressed his dissatisfaction with the sectarian character of American Protestantism. Taking as his topic, "The Idea of a United Church," the former editor said that the denominational system has failed in the following points:

"It is shamefully wasteful of human and material resources; it immeasurably weakens the Christian movement abroad; frustrates the social expression of Christianity; embarrasses the Church before the non-church public at home; erects barriers to the free flow of Christian thought; breeds moral insincerity among clergy and laity; demeans the dignity of the minister; and denies the local church its Christian birthright."

Editor of Unitas Visits the United States

On his way to attend the Laval University centenary in Quebec, the Reverend Charles E. Boyer, S.J., Dean of the Theological Faculty at the Gregorian University in Rome, and editor of UNITAS took this occasion to visit the United States where he was able to give a few lectures on the subject of Christian unity. Before beginning his lecture tour, Fr. Boyer made

a special point of visiting Graymoor at Garrison, New York, where Fr. Paul James Francis began his great work for the cause of Christian unity, and where the Chair of Unity Octave was first observed. While there he was the guest of Reverend Edward Hanahoe, S.A., national director of Unity Octave work in the United States.

Fr. Boyer's first lecture was given in New York City and was sponsored by The Saint Paul Guild. Before going on to Canada, he also spoke at Weston, Massachusetts. From there he continued his lecture tour, speaking successively in Quebec, Toronto, and at the University of Ottawa.

Speaking of the position of the Catholic Church in the ecumenical field, Fr. Boyer said: "One reads from time to time in writings treating of ecumenism, that the Catholic Church is an obstacle to Christian unity because of the intransigence with which she proclaims herself to be the one true Church. Indeed, if this intransigence consisted in any attitude of pride or self-sufficiency, she would be adding a new difficulty to those already existing. But as soon as one grasps the true nature of her claim, he sees that she is a help to ecumenism and a reason for hoping in its success. In fact, if no church in our day were the one true Church of Christ, we would have to say either that the Church of Christ no longer exists—and then by what means would it ever be made to live again?—or that the Church of Christ is the whole complex of the diverse confessions. But if the coexistence of the different *credos*, the presence of a yes and a no on the most essential points, do not impede this complexity from being the Church of Christ, what reason is there for overcoming divisions and pursuing ecumenism?

"On the contrary, think that the Church could not have perished, and that it cannot hold at one and the same time doctrines opposed to each other as well, and you will not be surprised that one communion proclaims that it is this Church. Rather you would be expecting as much and even desiring it. And if this communion actually does exist, you will no longer despair of Christian unity, but will conceive the possibility of the other communions coming into agreement with this coherent and well defended faith. You will bless this intransigence without which Christian unity would be nothing but a mirage."

Well-Known Minister Advocates Cooperation with Catholics

At the annual Reformation service held in Buffalo, New York, Dr. Harry Emerson Fosdick, noted minister and author, urged his fellow Protestants to do "everything possible to co-operate with the best in Catholicism." He stressed that co-operation was necessary for the welfare of the United States and the world. Referring to the subject of relationship between Church and State, Dr. Fosdick declared:

"Let us never forget that on that point we Protestants do not come into court with clean hands; that, in one country after another where Protestants are in the majority, there are today established national Protestant Churches with important discriminatory privileges that Catholics are denied. The American system, separating Church and State, has not yet, by any means, been unanimously accepted by Protestantism. And let us not forget either that missions of loyal Catholic Americans thoroughly agree with us about our policy —the separation of Church and State." (NC)

COLOMBIA

Declaration of the State Department against Proselytism

Dr. Alfredo Vasquez Carrizossa, assistant Secretary of State, declared that inter-Amercian solidarity stands to lose when the Catholic Church is attacked by Protestant proselytism in Latin America. Acting as spokesman for the Colombian ministry of foreign affairs in a nation-wide radio broadcast, he declared: "Continental solidarity has nothing to gain but much to lose by a weakening of the Catholic faith in South America."

He pointed out that article 53 of the Colombian constitution assures "freedom of all worships that are not against Christian morals or the laws" but does not sanction Protestant proselytizing activities. He stressed that the government condemned violence in religious questions but added: "those who engage in particular acts of proselytism in the public squares expose themselves to the inevitable reactions on the part of the people. Foreigners often do not bear in mind the surprise which is caused among the humble people of our rural areas—nearly always chosen for proselytizing efforts—when they see extensive sums of money being put to use in inducing them to change their Catholic tradition and to abandon their Catholic practices." (NC)

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PAKISTAN

Christians are Fearful of Government Policies

Christians in Pakistan are undergoing "fears and moments of anxiety" because of policies pursued by the government there. This charge was made by Mr. C.E. Gibbon, a member of the Assembly's committee on fundamental rights of citizens and of minorities. Mr. Gibbon made this accusation in an article written for the *Christian Voice*, a Catholic publication, in which he asserted that efforts "are being made to curtail and hinder the progress and activities of our educational institutions; and in the Punjab thousands of Christians have been driven off their lands and are now reduced to poverty and starvation." According to Mr. Gibbon there are at least 880,345 Christians living in Pakistan. (NC)

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IRAN

Iran has 19,000 Catholics

Archbishop Paul Pappalardo, Apostolic Delegate to Iran, and Premier Mohammed Mossadegh had a recent conference together dealing with the Catholic minority in that country and its problems. Judging from reports, the Premier appeared to be very much interested in the questions discussed. According to the latest survey, about 95% of Iran's population of 19,000,000 are followers of Mohammed; only 19,000 are Catholics belonging mainly to the Chaldean, Armenian, and Latin rites.

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JAPAN

Large Increase among Japanese Catholics since 1947

According to the latest tabulation, the Catholic population of Japan during the past year ending June 30, increased to a total of 171,785, a gain of

14,544 over the preceding year. These figures represent an increase of 57% among Japanese Catholics since 1947. Archbishop Maximilian de Furstenberg, Papal Internuncio to Japan, has officially released these statistics which also reveal that there are 28,356 Japanese persons who are being instructed in the faith. During the past year there were 12,178 adult Baptisms as compared to only 4084 in 1947. Records show that in the latter year there were 10,788 Japanese catechumens, while at the present time there are approximately three times that number under instruction.

These late statistics reveal that 973 priests are laboring in Japan today, including 213 native Japanese—a striking increase of more than 100% over the figures of 1947. The remaining mission personnel is made up of 146 Japanese and 122 foreign brothers; and 1,951 Japanese and 918 foreign sisters.

Nagasaki, the scene of the atomic bombing of 1945, possesses the largest number of Catholics of any diocese in Japan with a total of 67,328. In the capital city of Tokyo there are 20,398 Catholics and 4,329 catechumens. While progress has been notable in several Japanese cities, it is remarkable that in Kyoto there is a surprising number of 3,006 persons being instructed even though there are but 7,601 Catholics living in that city at the present time. (NC)

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CANADA

"Mouvement Pro Russia"

The University of Ottawa, where the *Centre Catholique* has flourished for many years under the capable direction of the Reverend André Guay, has been the scene of a newly organized crusade in the interest of Russia. Sponsored by the *Centre Catholique,* this enterprise is called "Mouvement Pro Russia" and has for its purpose to assure Russian Christians of the sympathy of Christians in other countries. Those participating in this crusade have pledged themselves to give spiritual and intellectual assistance to their fellow Christians behind the iron curtain, and to this end they have dedicated themselves to fervent prayer and a diligent study of Russian affairs.

Unitas Circle Inaugurated at Montreal

With the kind permission of His Eminence, Paul-Emile Leger, Cardinal Archbishop of Montreal, a branch of the International Association of Unitas was recently established in Montreal. At its first meeting in October, a number of distinguished members were present, among them being, Senator L.M. Gouin, Senator T. Vien, Judge A. Garneau, and Fr. Valiquette, S.J. As moderator for the group, the Archbishop has designated Fr. Richard Arès, S.J. The purpose of this circle is to give its members a personal share in the objectives of the International Association of Unitas, namely, an enlightened interest in the field of Christian unity and the promotion of a better understanding between Catholics and non-Catholics.

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LEBANON

The Latest Statistics for Lebanon

In a letter written to the London *Tablet* this fall, in which he presented an admirable survey of the situation of the Catholic Church in Lebanon, the

Reverend Gabriel Malik, S.J. gave the following as the latest available religious statistics for that country. The percentages are based on a total population of 1,300,000 inhabitants.

I. Members of the Catholic Church (485,000)	37.5 per cent
II. Non-Catholics:	
A. Non-Catholic Christians	(16.4 " ")
1. Adherents of the Greek non-Catholic Church (Greek Orthodox)	10 " "
2. Adherents of the Armenian non-Catholic Church (Gregorians)	5 " "
3. Adherents of the Syriac non-Catholic Church (Monophysites)	0.3 " "
4. Adherents of the Chaldean non-Catholic Church (Nestorians)	0.1 " "
5. Adherents of different Protestant sects	1 " "
B. Non-Christians	(46.1 " ")
6. Adherents of Judaism	0.4 " "
7. Adherents of Alawism	0.4 " "
8. Adherents of Druzism	6.3 " "
9. Adherents of Shiism	18 " "
10. Adherents of Sunnism	21 " "

In his letter Fr. Malik points out that Lebanese Catholics belong mainly to the Maronite rite (377,000-77.75 per cent) and to the Greek-Melkite or Byzantine-Melkite rite (82,000-17 per cent.) The remaining Catholics (26,000-5.25 per cent) are of the Armenian, Syriac, Roman, and Chaldean rites.

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EGYPT

A New Policy Towards Non Moslems

General Mohammed Naguib, the new Premier of Egypt, has recently proclaimed a "complete equality of persons of all religious faiths in this predominantly Moslem country." In an address at a meeting of police officers and guards, the Premier declared: "Make no distinction between the various classes and the various elements of the nation. I do not want you to say: This is a Moslem, this one is a Copt, and this one is a Jew. We are all Egyptians, and consequently we should all be treated equally."

General Naguib, shortly after his discourse, visited the Jewish hospital in Alexandria, Italian and French hospitals under the supervision of Catholic nuns, and Moslem, Greek, and Coptic hospitals. He likewise attended several Coptic Orthodox celebrations in Cairo and Alexandria, and paid a cordial visit to the Coptic Catholic Patriarch in the latter city.

This favorable attitude on the part of the new Premier has been warmly appreciated by non-Moslems in Egypt. In the past, Moslem-inspired laws have made circumstances very difficult for Christian minorities, and this benevolence of General Naguib is regarded as a very hopeful sign. The *Egyptian*

Gazette, an English language newspaper published in Cairo, reflected this appreciation in an editorial which read: "The Premier's visits to the Jewish hospital, to Coptic festivals and institutions have been received with an impressive and, indeed, rapturous welcome. The hope of a new era is growing among all except those who profited from the very difficult opportunities of the past." (EPS)

Book Reviews

RUSSIAN SPIRITUALITY AND THEOLOGY

(*Conclusion*)

An Analytic and Systematic Survey of Works Published In Recent Years[1]

SERGIUS BULGAKOV (1871-1944)

1. *Orthodox Thought.* Works of the Institute of Orthodox Theology. (In Russian.) Consecrated to the memory of S. Bulgakov. T. VII, 1951, 156 pages.

2. Archpriest Sergius Bulgakov, *Autobiographical Notes.* Preface and notes by L.A. Zander. (In Russian.) YMCA Press, Paris, 1946, 166 pages.

3. Archpriest Sergius Bulgakov, *The Apocalypse of St. John.* An essay in dogmatic interpretation. (In Russian.) YMCA Press, Paris, 1948, 353 pages.

4. L.A. Zander, *God and the World.* The conception of the universe according to the late S. Bulgakov. (In Russian.) YMCA Press, Paris, 1948, 2 vols., 479 and 385 pages.

5. A. Litva, S.J., *La Sophia dans la creation.* O.C.P. XVI, 1950, 39-74.

6. B. Schultze, S.J., *Sergius Bulgakow zur Lehre des hg. Augustinus uber das Bild der heiligsten Dreifaltigkeit im Menschen.* O.C.P. XV, 1949, 5-40.

Volume VIII of *Orthodox Thought* is dedicated to the memory of the archpriest Bulgakov, and contains an interesting article by A.V. Kartaschev, "My First Encounters with Sergius Bulgakov" (no. 1.) Contemporaries will doubtlessly prefer the personal memoirs of the deceased archpriest to these recollections (no. 2.) This volume, which is of somewhat reduced proportions, contains some admirable pages dealing with the spiritual itinerary of the Russian theologian. Lost at first in the channels of Marxist socialism and atheism Bulgakov came back to idealism and, through this bias, to the Orthodox faith. In 1917, when the revolution was already brewing he became a priest. He no longer knew of any other task than the defence of Orthodoxy which he loved so passionately. His memoirs tell us of the temptation of Catholicism," which he had to surmount in 1922-23. "I must not tell of a temptation in this domain, which came to me when, while in the Crimea under the Bolsheviks, I was passing through difficult and painful moments, at the time of the first destructive persecution in Russia. Because of the terrible collapse of the ecclesiastical organization under the blows of this persecution, together with the internal decomposition which showed itself at the birth of the "Living Church," I had a feeling of the total inability of defense, of the lack of organization and combativeness of the Orthodoxy. Now, it is true, I am quite convinced that its spiritual and mystical preparation was, in reality, much greater than it then appeared. But when this historic ordeal came upon the Russian Orthodox Church, I turned with confidence towards Rome, in spite of my past, which had led me more towards Slavophilism. I began to revise entirely my ecclesiastical conceptions, as well as the Church's relationships with temporal organizations and Papal leadership (n. 2, pp. 48-49.)"

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1) Key to abbreviations:
ZKTh—*Zeitschrift fur katholische Theologie,* Vienna.
OCP—*Orientalia Christiana Periodica,* Pontifical Oriental Institute, Rome.
NRTh—*Nouvelle Revue Theologique,* Louvain.

Bulgakov overcame this temptation, less because the dogmatic arguments in favour of Rome did not appear very convincing to him, than because of an interior intuition and the revelation he had of Sophianism while visiting in exile the Cathedral of St. Sophia in Constantinople, symbol of the one Church, entrusted presently to the guardians of the city, because the Churches were divided. The criticism which Bulgakov has raised over the rights of official Orthodoxy, the Catholic "temptations" which he had overcome, appeared to him as dialectic stages necessary for the purification of his faith. He now saw the construction of the theology of future Orthodoxy, which would grasp around itself both Catholics and Protestants. This explains the double activity which characterised his life, the theology of Sophianism and ecumenical efforts: "the first and second Rome have fallen (and also the third, which was no more than a copy and a continuation of the second.) But that does not mean that the Church has lost its rights and promises. A new third Rome shall be born, a true Roma-Amor (the expression is Soloviev's,) which will reply to all pressing problems (n. 2, p. 101.") Bulgakov meant the spiritual plentitude of the Church, the "Sobornost" on which he built his great but dangerous theology.

This system, which is apparent in all his works, is confided for the last time by the author in his essay on the Apocalypse (n. 3.) On the admission of Bulgakov himself, the book constitutes, if not a fourth volume to his Sophian triology at least its epilogue; in it is to be found the definite statement of Sophianism and the eschatology of the author.

Already theolgians or disciples have applied themselves to the work of the master, either to present a more didactic synthesis (n. 4,) or to examine it from the point of view of Catholic dogma (n.5 and 6.) Zander's two volumes represent, up to now, the best treatment on Sophianism. The first volume is in two parts: an introduction to Bulgakov and his work; and an account of his religious philosophy. The second volume is entirely dedicated to a theological synthesis. Those who do not have access to this monumental work will be able to read with great profit the conscientious, clear, and objective book by Father Litva (n. 5.) Without doubt, it has not been a question of making a summary of the whole of Sophianism in one article; the author however has known how to retain the fundamental principles of *Sophia.* This is not the hypostatic wisdom, the Word of God, nor the wisdom, attributed to God, but a divine substance distinct from the essence and from divine persons, although not separated from them. This uncreated *Sophia* is hardly distinguishable from the divine energy as understood according to the doctrine of Palamas; and Bulgakov is perfectly right, in our opinion, in appealing to this tradition. But Bulgakov exceeds the boldness of Palamas' doctrine when he undertakes to explain how the uncreated *Sophia* is realized in creation. The identification of the divine *Sophia* (corresponding to the energies understood according to Palamas) with the Sophia-creature (a kind of soul or entelechy of the world, a novelty of Bulgakov's system) borders on pantheism. Under these two aspects, this *Sophia* is a divine substance. It was with just reason, Litva thinks, that Bulgakov was condemned, in 1935 and 1936 by the Russian Synodal Church Abroad (Karlovtsi,) and by the Metropolitan Segius, Head of the Russian Church. Bulgakov, it is true, defended himself against accusations of pantheism; he was a man of faith and prayer, living in humble expectation of God in three persons. "There was in him, in effect, two contradictory worlds: that of Christian faith, of the way of prayer leading towards the personal God, the

Father, the Son and the Holy Ghost; and that of his Sophialogy. After these conceptions, the divine impersonal substance, plunged into the universe and formed energetic being (n. 5, p. 74.") For his part, Zander recognises this blending of pure and mixed elements, when he compares Bulgakov's theology to a building made in the manner of Origen, which still awaits its Cappadocians to purify it.

Father Schultz (n. 6) justly occupies himself with a more difficult point; he examines the question of how Bulgakov represents the image of the Trinity in man; how he judges the Augustinian theory of the image; and how one may judge Bulgakov's idea in its general postulates, and in its criticism of the Augustinian theory. We know that Bulgakov rejected the explanation of God's image proposed by St. Augustine, *mens, notitia, amor.* He reproaches its psychological, rationalistic, and anthropomorphic character. Bulgakov himself places the reflection of the Trinity, not in the soul (douscha,)but in the spirit (doukh,) where the knowledge of itself increases; I, you, he, the one image of the Trinity which furnishes the way to a better representation of this mystery.

It is difficult to foresee the future lot of Sophian theology. A system honoured with the greatest names in Russian religious thought over a century: Soloviev, Florenskij, Frank, Bulgakov, to cite only the best known, is assured of survival. Father Bulgakov tried to introduce this system into theology at the price of great confusion. Contemporary Orthodox theology, as a body, remains hostile to him. As proof of this we shall cite only the testimony of the author's own friends. Father Cyprien Kern, at the jubilee celebration of the Institute of Theology of St. Segius, said: "We his colleagues and friends, while fully approving the freedom of his boldness and the opportuneness of the problems he poses, do not share in his theological affirmations in their entirety. This must be stated resolutely and clearly, in such a way that the whole world shall know. The theological institute has never considered the hypothesis of Father Sergius as its official theology. Father Sergius was never of our school of thought. Even more—he has not left a single disciple among his former students, now professors. The 'theology of Paris' simply does not exist." (Jubilee speech reproduced in *Russie et Chrétienté,* 1950, 1-2, p. 75.)

* * * *

NICHOLAS BERDIAEV (1874-1948)

1. Nicholas Berdiaev, *The Kingdom of the Spirit and the Kingdom of Caesar*; (in Russian,) YMCA Press, Paris, 1951. 168 pages.

2. Nicholas Berdiaev, *Les deux structures et directions differentes de la conscience,* (a translation of the preceding.) Delachaux et Niestle, Neufchatel et Paris, 1952.

3. Nicholas Berdiaev, *The Knowledge of Myself.* (A philosophical and biographical essay in Russian.) YMCA Press, Paris, 1949. 380 pages.

4. *Dream and Reality: An Essay in Autobiography by Nicholas Berdiaev.* Translated from the Russian by Katherine Lampert. London, Geoffrey Bles, XV-332 pages.

5. A French translation of the above is at present being printed in Paris. Chez Albin Michel.

6. Bernhard Schultze, S.J., *Berdjaevs philosophische Selbstbiographie* O.C.P. XVI (1950) 459-463.

Nicholas Berdiaev is inseparable from his friend Sergius Bulgakov. The latter represents Russian theology; the former incarnates religious philosophy. It is most necessary to dispense with that ambiguous thought which takes Berdiaev for a theologian of the Orthodox Church. He willingly occupied himself with theology, but in philosophy *Le Royaume de l'Esprit et le Royaume de César* represents a kind of spiritual testament in which one finds the final thoughts of the author on man and God (the world of the spirit;)the man and the world (the domain of technique;) man and society (the social question;) man and Caesar (the problem of authority.) Berdiaev shows the contradictions inherent in different systems (Marxism and liberty.) These contradictions give a tragic character to existence, tragedy where the mystical triumphs (n. 1,2.)

Berdiaev's autobiography is, without doubt, his most important philisophical work (n. 3;) in a confession, the sincerity of which cannot be contested, the author retraces his steps and the stages of his thought. The book was written in 1940, a time made painful by the German occupation. This circumstance is not extraneous to the air of sadness which runs through the work. An epilogue, written in 1947, contains the last reflections of Berdiaev on the world of events (triumph of Russia,) and thought (bewitchment of the spirit by Marxism, which is spiritually backward.)

The book has already been translated into English (n. 4) under the title of *Dream and Reality.* This title had tempted Berdiaev himself; "sometimes it seems," he said, "that I should like to call this book *Dream and Reality,* because that defines something fundamental for me and my life, its fundamental conflict, the conflict with the world, the conflict which stretches to the great force of the imagination, evoking the figure of another world" (p. 340.) The French translation is being printed at the present time, and will certainly cause a sensation, and Berdiaev will be spoken of as among the greatest of religious philosophers. Father Schultz has happily presented some pages of the work (n. 6.) We give another extract here which clearly shows the opposition one will encounter in taking Berdiaev for a theologian. Speaking of some meetings he had organized with representatives of Catholic (J. Maritain, Laberthonnière, Father Gillet) and Protestant (Pastor Boegner, Wilfrid Monot) thought, Berdiaev said of himself: "I felt as if I were ill. On the whole, all spoke as representatives of their confession, of their Church to which they felt tied. Catholics and Protestants interested themselves in a manifestation of a religious Orthodox type, and in the character of the religious thought which was developed on the grounds of Orthodoxy. It was clear to me, that on the grounds of Russian Orthodoxy, there was less unity, not only from the Catholic side, but also from the Protestant. To tell the truth, only S. Bulgakov could speak of the Orthodox Church. He spoke as a theologian and not as a philosopher. And yet even he did not represent the opinion dominating within Orthodoxy. His Sophialogical speculation did not please ecclesiastical circles, but my situation was more equivocal. I was never able to speak in the name of collectivity, in the name of a party or idea. I could not even speak in the name of the Church; it is above all in the name of the Church that I was unable to speak. I was only able to declaim my thoughts, only my ideas, my religious philosophy, strongly marked with individual traits. In spite of that, the Christians of the West, above all at the beginning of our meetings, accepted my thoughts as being strictly Orthodox, almost as if they were the voice of the Church." (p. 283.) Berdiaev speaks

of a veritable mystification which he had to dispel at all costs. "Russian Orthodoxy began to be judged after the manner of the religious thought of the 19th and 20th centuries, which was, in its way, a Russian modernism not relished by the best ecclesiastical conservatives." (p. 284) This statement by Berdiaev, must be listened to.

Dostoievsky, Soloviev, Bulgakov, Berdiaev, are four names among the greatest in Russia from 1850 to 1950. It is often said that geniuses live in advance the dramas of the generations that follow them. In their youth, all these four men adhered to material atheism. Through diverse ways (German idealism, experience of suffering) they all rediscovered Christ, the Faith, the Church. Perhaps their path must be that of all their great people, today enslaved by its government and its intellectual elite, to the gods of the earth, but who one day will again find Christ and the Church—one Church covering the whole world and according to the Heart of Christ, one Church really "Catholic."

A. WENGER

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